FOUR DECADES OF MISSIONARY ENTERPRISE: AN INSTITUTIONAL HISTORY OF THE EPISCOPAL CHURCH IN THE PACIFIC NORTHWEST, 1851-1889

by

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PREFACE

A seminar on the American West under Dr. John E. Sunder first stimulated my interest in the missionary movement in the Pacific Northwest. A part-time job as research assistant in the archives of the Protestant Episcopal Church gave me an opportunity to study the missionary efforts of one denomination. The combination of interest and access to primary materials resulted in this study which, with similar studies of other denominations, should make possible a comprehensive account of the entire missionary movement in western America.

Of the many people who have helped me in the preparation of this dissertation, three deserve a special word of thanks. Dr. V. Nelle Bellamy, Archivist of the Church Historical Society Library and Archives in Austin, Texas, gave me full access to the needed materials. My wife Ruth typed the several drafts of the paper, made the maps, and listened sympathetically to my complaints. Dr. John E. Sunder supervised the dissertation with a mixture of patience, encouragement, and suggestions which gave constant aid and comfort to an oft-discouraged dissertation writer.

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INTRODUCTION

Domestic rather than foreign events dominated the attention of the United States during the missionary period of the Episcopal Church in the Pacific Northwest. During the first fifteen years of missionary activity, expansion westward, sectionalism, and civil war were outstanding national crises. The quarter century following the Civil War was characterized by industrial expansion, accompanied by the rise of cities and the accumulation of national wealth. Heavy immigration provided factory workers, and the construction of trans-continental railroads brought raw materials to, and opened new markets for, eastern industry.

The slavery issue, however, did not assume crucial importance in the Pacific Northwest because few Negroes lived in the region and the area was removed from the fighting fronts. Instead, Indian wars and gold rushes absorbed northwestern energies during the 1850's and 1860's. The region shared in the national prosperity stimulated in part by railroad construction in the 1870's and 1880's, as well as in the depression beginning in 1873. The completion of the Norhtern Pacific Railroad a decade later opened a new era of rapid population growth and economic expansion in Oregon and Washington. Three times as many settlers moved into the region in the 1880's as in the 1870's, and the value of manufactures in Washington increased tenfold during the decade. Farmers doubled their production, and large cities arose in the region for the

first time. By 1890 the Pacific Northwest stood ready to take its place as part of modern America.

Nationally, the Episcopal Church benefitted from the increased population and prosperity of the nation from 1850 to 1890. In 1850, for example, the institution ranked sixth in church membership in the United States, and third in the value of church property. Membership more than quadrupled in the next forty years, and the wealth of the Episcopal Church increased apace.

The church's refusal to take an official position on slavery reflected its reluctance to express itself on any political question. The General Convention of 1862, for example, declined all complicity with the political issues of the day. The General Convention also refused to acknowledge the schism resulting from the creation of the Episcopal Church in the Confederate States of America, and in 1865 welcomed the southern bishops and dioceses back into the fold.

While remaining aloof from political controversies, the Episcopal Church experienced internal partisan strife growing out of the Catholic tradition of the Protestant Episcopal Church emphasized by the Oxford Movement in England. By the 1850's Catholic theology began to express itself in the use of Roman Catholic forms of worship by Anglo-Catholic clergy in the Episcopal Church in the United States. Certain practices of these clergy--the use of colored stoles, Eucharistic vestments, and the placing of candles, flowers, and crosses on the altar, for example--aroused bitter resentment among Episcopalians who feared Roman Catholic influence on the church. Opposition to such practices culminated in the

action of the General Convention of 1874 forbidding so-called Catholic rituals. By 1880 missionary expansion rather than party strife dominated the General Convention.

Liberal theologians, men who attempted to reconcile the "fundamental truths" of Christianity with scientific discoveries, also stirred controversy in the Episcopal Church during the years under discussion. The liberals accepted the higher criticism of the Bible and attempted to restate essential theological doctrines in the light of current thought. They stressed natural law as God's method of acting, the historicity of Jesus, and the social aspects of the gospel. The rapid growth of cities and labor strife prompted renewed church interest in social reform during the 1880's, and leaders of the Episcopal Church championed the social gospel movement.

Changes in the missionary organization of the church were more important to the Episcopal mission in the Pacific Northwest than any of the theological controversies. By action of the General Convention of 1835 all communicants of the Episcopal Church automatically became members of the Domestic and Foreign Missionary Society, the missionary agency of the church. The Board of Missions, executive organ of the Society, was made responsible to the General Convention. The General Convention approved the Society's constitution, but adopted no canon pertaining to the organization. In 1871, however, the General Convention passed a canon regulating the Board of Missions, and the General Convention of 1877 expanded the canon to include the constitution of the Society, thus embedding the Society in the legal structure of the church. In 1877 the

General Convention also declared itself the Board of Missions and acted in that capacity at its triennial meetings, while a smaller Board of Managers assumed the interim executive authority of the old Board of Missions. From 1835 to 1885 the Board administered its work through a Domestic and a Foreign Committee. In 1886 the General Convention abolished the separate committees and a General Secretary took charge of all missionary efforts. Despite these attempts to involve the General Convention, and thus the entire church, more actively in missionary work, the Domestic and Foreign Missionary Society never enlisted sufficient men or money to send to the mission fields in the years covered by this dissertation.

CHAPTER I

MISSIONARIES WITHOUT A BISHOP, 1851-1854

When President Polk signed the bill creating the Oregon Territory on August 14, 1848, not a single missionary or clergyman officially represented the Protestant Episcopal Church in that area. The Rev. St. Michael Fackler, who had gone to Oregon in 1847 for his health, was not sent by the church and made no attempt to organize a congregation, but taught for a living.[1] In 1850 the Methodists, Baptists, Congregationalists, Presbyterians, and Roman Catholics each claimed at least one church building and organized congregation in Oregon Territory. Fackler remained the sole and still unauthorized representative of the Episcopal clergy in the region.[2] The challenges and opportunities presented by

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[1] Spirit of Missions, XVII (September, 1852), p. 293 (hereinafter cited as SofM). Fackler was born in Staunton, Virginia, educated at Bristol College near Philadelphia and at Virginia Theological Seminary in Alexandria, Virginia. He was ordained to the priesthood in 1841.

[2] U.S., Bureau of Census, Seventh Census of the United States: 1850, pp. 1012-1013. In 1845 the American Baptist Home Mission Society sent two missionaries to Oregon Territory. Between 1845 and 1856 the American Baptist Home Mission Society supported no less than two missionaries in Oregon Territory each year, and three during four years, and four during a three-year period. Two Congregationalist missionaries also arrived early. Cushing Eells went to Oregon Territory in 1838 to serve with Dr. Marcus Whitman and H. H Spalding, appointees of the American Board of Commissioners for Foreign Missions. George Atkinson arrived in 1848 as the first missionary to the Pacific Northwest sent by the American Home Missionary Society. Orin Oliphant and Ambrose Saricks, "Baptist and Other Home Missionary Labors in the Pacific Northwest," Pacific Northwest Quarterly, XLI, 121-161(hereinafter cited as Oliphant, "Missionary Labors," PNQ).

the Northwest, however, stirred the conscience of the Episcopal Church. The subject of missionary work on the west coast occupied the attention of the Domestic and Foreign Missionary Society, the official missionary agency of the Episcopal Church. Organized in 1821, the Society operated by voluntary subscription membership until 1835 when, by action of the General Convention, all members of the Episcopal Church automatically became members of the Society. A Domestic and a Foreign Committee, under a Board of Missions as executive authority, carried out the work of the Society under the direction of the General Convention.[3] At the Society's annual meeting in 1849 the Domestic Committee presented "with great force, the demands for some further provisions of Episcopal services, growing out of the spiritual necessities of the territories of Oregon and California." It appropriated $500 for the support of a missionary for each of these territories, but sent a missionary only to California.[4] Again in 1850 the Domestic Committee affirmed its "anxious wish . . . frequently and earnestly expressed" to send a missionary to Oregon Territory. It appropriated money for that purpose, but again failed to find "a suitable person for this important mission."[5] In 1851 the Society reminded the church of the region's potential through the pages of its publication,

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[3] Julia C. Emery, A Century of Endeavor, 1821-1921 (New York: The Department of Missions, 1921), passim.

[4] Proceedings of the Board of Missions of the Domestic and Foreign Missionary Society, 1849, pp. 14, 25 (hereinafter cited as PBM).

[5] Ibid., 1850, p. 30.

the Spirit of Missions. It described Oregon Territory as "an important one for exploration, for missionary effort and accomplishment."[6]

Yet the Domestic Committee still lacked a clergyman for the Oregon mission. In January, 1851, the Committee noted regretfully the decision of the Rev. Thomas F. Scott, Rector of the Trinity Church in Columbus, Georgia, not to enter the Oregon mission field.[7] Similarly, in May, 1851, the Rev. J. M. McCarty, United States Army Chaplain at Jefferson Barracks, Missouri, declined "for the present" the Committee's appointment as missionary to Oregon Territory.[8] Both of these men later played important roles in the Oregon mission. The Rev. William Richmond of St. Mary's Church in New York, however, became the first missionary appointed to the Oregon Territory. The Domestic and Foreign Missionary Society appointed him on April 1, 1851.[9] Upon the occasion of Richmond's selection, the Spirit of Missions confessed that the church entered late "upon her colonial domain, though now gloriously redeeming her past

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[6] SofM, XVI (April, 1851), p. 171.

[7] Minutes of the Domestic Committee of the Domestic and Foreign Missionary Society, III, January 6, 1951. These minute books are part of the Domestic and Foreign Missionary Society Papers (Protestant Episcopal Church, U.S.A.) located in the Church Historical Society Library and Archives, Austin, Texas. The collection will hereafter be cited as DFMS, CHS. The minute books will be cited as Minutes, DC.

[8] Ibid., May 19, 1851.

[9] PBM, 1851, p. 19. At the same meeting the Domestic Committee announced the appointment of twelve new missionaries to bring its total number of missionaries in the field to ninety-one. Ibid., pp. 15, 101.

remissness. . . ."[10] Richmond assumed his missionary post with the official sanction of the Domestic and Foreign Missionary Society and with the support of both church and individual donors who now earmarked their contributions to the Society "for the Oregon mission."[11]

Richmond ventured into a mission field of slightly over 13,000 inhabitants scattered over 341,000 square miles. Only 2300 were born in Oregon Territory, 1100 came from foreign countries, and slightly over 200 were Negroes. A predominantly agricultural area, the Territory held no cities of over 1000 population and only a few towns with over 500 residents. Twenty-nine school buildings and nine churches dotted the region.[12]

Into this huge rural area of sparse and scattered settlements the Episcopal Church sent one clergyman. No bishop accompanied Richmond to supervise the mission and conduct such necessary official acts as confirmation and ordination. By its "letter of instruction" the Domestic Committee placed all responsibility except that which only a bishop could discharge in Richmond's hands. It asked him to make a rapid survey and map out the missionary ground, noting the best places for establishing churches. It directed his attention particularly to the lower Willamette

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[10] SofM, XVI (April, 1851), p. 171.

[11] Letter from Samuel Buel, Rector of Christ Church, Poughkeepsie, N.Y., to Thomas N. Stanford, Treasurer, Domestic Committee, July 24, 1851, DFMS, CHS. This church contributed $52.54 "for the Oregon mission." Letter from J. H. Wingfield, Rector of Trinity Church, Portsmouth, Va., to Thomas N. Stanford, August 19, 1851, DFMS, CHS. Wingfield sent a $5.00 offering "from a female member of my congregation to aid the Oregon mission."

[12] U.S., Bureau of Census, Seventh Census of the United States, 1850, pp. XXXIII-XXXVIII, 995-1002.

Valley near Portland and instructed him to select the site for and begin plans to erect a mission house, the lands and building to be the property of the Domestic Committee held in trust by the missionary. The Committee urged him to use government lands, entered in the name of the missionary but for the benefit of the Society, to cover construction and maintenance expenses. Local contributions and donations from churches in the East would supplement his funds. It advised Richmond and his successors to obtain by gift sites for church buildings in all places practicable for establishing a church. In all civil or legal matters relating to land grants it instructed him to "respectfully invoke" the personal influence of the Governor and the Secretary of the Territory, General Edward Hamilton, to whom "from the deep and intelligent interest in the planting of the Church in Oregon, the Mission is especially commended." Regarding possible work among the Indians, the Committee told Richmond to defer "for the present" all considerations of their case in order to devote his full time to organizing the church firmly among "our more immediate brethren." Any effectual Indian work would come later through a church firmly established among the white settlers. The Committee also asked him to notify it of his activities through periodic reports in a form appropriate for publication in the Spirit of Missions.[13]

His multiple tasks thus defined, Richmond lost no time in reaching his new charge. He arrived in Portland on May 11, 1851. The high cost of living in Oregon Territory appalled him. Although he lived "in a

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[13] SofM, XVI (May, 1851), pp. 215-217.

room in a shanty, merely clapboard, quite open to the air . . . no carpets, no plastering and no ceiling," and cooked with wood gathered from the forest, his living expenses would "be as great as at a good boarding house in New York." A gold discovery along the Umpqua River in southern Oregon contributed to the high living costs.[14]

During his first week in Oregon he conferred with Fackler to learn about the Territory from a fellow clergyman with several years' experience in the region. Avowing that Fackler gave him more information concerning the objects of the mission than all other sources combined, he heartily recommended to the Domestic and Foreign Missionary Society Fackler's immediate appointment as missionary. Although still canonically connected with the Diocese of Missouri and not an authorized missionary, Fackler "occasionally officiated" during his residence in the Territory. Richmond rated no man in the church "better fitted, considering all the circumstances, to this region. He is considered by the inhabitants as one of themselves and is universally esteemed and respected." Moreover, he pointed out, the Board of Missions could employ Fackler for less, inasmuch as he already held a land claim of 640 acres about twenty miles from Oregon City, and a shanty thereon.[15]

After further consultation with Fackler, Richmond outlined a few of the more obvious sites for missionary activity. He suggested Portland

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[14] Ibid., (September, 1851), pp. 405-408.

[15] Ibid.

and Oregon City as the two best points for central operations. Columbia City, near Fort Vancouver, also held promise as an important station, especially since a missionary at that point might also serve as Chaplain of Fort Vancouver. Milwaukie, about midway between Portland and Oregon City, could be served by a missionary in Portland. Regarding Salem as "the strong position of the Methodist denomination," Richmond hesitated to try a mission there. He also mentioned that a missionary could be stationed wisely at Astoria and extend his services to Pacific City, at the mouth of the north channel of the Columbia River, and to the Clatsop Plains, a small farming region on the seashore.[16] According to these plans, Richmond would minister to Portland and Milwaukie. Fackler, if appointed, would take charge of Oregon City and Salem. A future missionary could assume responsibility for Astoria and the Coastal plains.

Richmond, at any rate, began work immediately in Portland. One week after his arrival he preached in a Methodist Church, and later presided at the election of wardens and vestrymen to organize a congregation. Trinity Church thus emerged as the first Episcopal congregation established in Oregon Territory.[17] Richmond wrote later that the proprietors of Portland appropriated "to the use of our vestrymen as Trustees, the only feasible method, eight lots--one entire block, or an equivalent in the city lots, for a Church, and two entire blocks for a male Seminary

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[16] Ibid.

[17] Ibid.

to be commenced, the seminary in six months and finished in eighteen months."[18] Unfortunately, the money could not be raised within the time limit set forth for construction.

By June, 1851, Richmond reported the organization of congregations in Oregon City, Marion County, and Yamhill County. Many of the vestrymen of these congregations, however, claimed no previous acquaintance with the Episcopal Church. They acted "from the conviction that, as they were not connected with any other denomination, they had better cast their lot with us."[19] Richmond also rated prospects for establishing the church extensively as not especially promising since "great numbers" of ministers of various denominations served the region already. By December, however, Richmond and Fackler participated in the organization of the congregation of St. John's at Milwaukie. Lot Whitcomb, town proprietor, gave the vestry of St. John's two lots and a building costing about $1000.[20] Thus, within eight months of his arrival, Richmond recorded the first Episcopal Church building in Oregon Territory.

Meanwhile, having received no word on the appointment of Fackler, Richmond wrote the Secretary of the Domestic Committee. He reminded him of this man "so every way worthy" whom he had hoped the Committee would long since have designated missionary.[21] Unknown to Richmond the

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[18] Ibid.

[19] Ibid., XVII (February, 1852), p. 41.

[20] Ibid., (April, 1852), p. 118.

[21] Letter from William Richmond, Portland, Oregon Territory, to Thomas N. Stanford, November 5, 1851, DFMS, CHS.

Domestic Committee had already appointed Fackler missionary to Oregon "subject to the conditions laid down in the general letter of instructions to the first missionary, and at a salary of $700 from July 1, 1851."[22] Richmond finally gained a full partner in his mission.

This partnership proved fleeting, however, due to the rigors of Richmond's missionary travels. Early in February, 1852, he rode "hard" over the Portland Mountains to Mackay's prairie, a part of the Tualitin Plains, to visit a "settlement of half-breeds, from what they call the Red River country, Lord Selkirk's, since, I think, re-transferred to the Hudson's Bay Company." Brought up in the Church of England, they had never received a visit from the American branch of the Church "in their present country." Richmond officiated, baptized seven children, and expressed keen interest in "admitting to the bosom of our Church these descendants of the children of the forest. . . . I seemed to be permitted to be the instrument of restoring to these children of the outcasts some of the rights which the march of civilization had deprived them of."[23] Following this "hard ride," Richmond chilled himself by riding all day February 29 in a deep snow and heavy storm to hold regular services at Lafayette.[24] A serious illness prevented his resuming missionary duties until June. Ill health finally compelled him to return East before

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[22] Minutes, DC, III, October 27, 1851.

[23] SofM, XVII (June, 1852), pp. 182-183.

[24] Ibid., (October, 1852), pp. 329-330.

the year was over, after less than eighteen months in Oregon Territory.[25]

Before his departure, however, another Episcopal clergyman arrived unannounced and lacking any authorization from the Domestic and Foreign Missionary Society. The Rev. James A. Woodward, recently resigned Rector of the Church of the Evangelists in Philadelphia, like Fackler, undertook the trip across the plains for his health. Woodward contacted Fackler immediately upon his arrival in Portland, and Fackler made arrangements for him to officiate temporarily at Trinity Church in Portland. Two of the "most active members" of the Portland congregation, merchants J. M. Breck and W. S. Ogden, guaranteed Woodward $50 a month. Fackler noted the possibility of Woodward's teaching school in Portland, which would enable him to remain permanently. "Now if we only had a Bishop."[26] Plans changed, however, when Woodward rode out to meet Richmond at his claim, twelve miles from Lafayette. Richmond offered Woodward his house and mission posts until he returned, which he never did. Woodward then moved to Richmond's claim where he lived and taught school until his missionary appointment by the Board of Missions in January, 1853. After his selection he remained on Richmond's claim and officiated every other Sunday in Lafayette and Dayton, and on alternate Sundays in Harris' Ferry and Wapatoo Lake. His health prompted his return to the East in September, 1853, after only nine months as a missionary of the Domestic and Foreign Missionary Society.[27]

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[25] PBM, 1853, p. 437.

[26] SofM, XVIII (February, 1853), p. 41.

[27] Ibid., XIX (February, 1854), p. 42.

In contrast to the relatively short missionary stints of Richmond and Woodward, the career of Fackler's next co-worker, the Rev. J. M. McCarty, spanned a twenty year period. After declining his original nomination in March, 1851, McCarty accepted the appointment one year later. It stipulated that in the event of the return of Richmond, McCarty would be "recognized as the head of the Missionary operation" in Oregon Territory.[28] When McCarty arrived in Portland on January 19, 1853, after an "unusually tedious journey of sixty-one days from New York City," he found himself senior missionary with the able assistance of Fackler.[29]

Since July, 1852, Fackler had been on the move almost constantly "in consequence of the distance [he had] to travel . . . to accomplish even a little." Every other Sunday he officiated at Champoeg in the morning and at Chehalem in the afternoon. Alternate Sundays he preached at Oregon City, Milwaukie, and Portland. After riding into Oregon City for Saturday night choir meeting and Sunday morning services, he went to Milwaukie for an afternoon service, and then on to Portland for an evening service. Even as hardy a soul as Fackler admitted that his schedule was "very laborious." Furthermore, he observed, the population growth of the Territory would make his task even more difficult. He predicted that the brisk lumber trade with California and the "rapidly enlarging" direct "trade with China from this coast" would transform Oregon Territory into

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[28] Minutes, DC, III, March 15, 1852.

[29] SofM, XVIII (May, 1853), p. 140.

a "densely populated country and a prosperous one." "Now," he asserted, "is the time for the church to lay her foundations deep and strong."[30] He reported to the Domestic Committee signs of growth and the need for additional clergy appeared everywhere. Responsive congregations at Oregon City, Chehalem, and Champoeg awaited ministers. He held deed to a lot in Salem where "a good congregation could be had . . . if it could be occupied." "What we want, my dear Brother, is a Bishop and six or more additional clergymen."[31] McCarty arrived instead. For all of his energy he could not duplicate the work of a Bishop and six clergymen.

A few days after his arrival in Portland, former Chaplain McCarty received and accepted the invitation of the officers of the Fourth United States Infantry, stationed at Fort Vancouver, to become Post Chaplain. Fort Vancouver consisted of a permanent garrison of three companies plus an establishment of the Hudson's Bay Company. McCarty took the post with the understanding that he would give one service every Sunday and reside there half a week "for the discharge of the other duties of my office." The arrangement left him free to serve in Portland the remainder of the week. He found Portland a "newer and smaller village" than expected, with about 2500 inhabitants, or about four times the population of any other place in Oregon. Its location on the Columbia at the head of navigation on the Willamette River made it an important commercial town. He discovered three congregations firmly established there:

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[30] Ibid., (February, 1853), pp. 40-42.

[31] Ibid., XVII (September, 1852), p. 294.

Methodists, Congregationalists, and Roman Catholics, each with church edifices and resident ministers. The Baptists also boasted a congregation, but lacked a building or resident pastor. The Episcopal Church organized by Richmond in March, 1851, McCarty lamented, lacked a minister and appeared in "a most depressed condition."[32]

By May, 1853, McCarty preached Sundays at both Portland and Vancouver, and visited Milwaukie on foot because, "in this place, where living is about four times as dear as in the Atlantic States, I could not keep a horse without great expense." Moreover, the "impassable state" of the roads during the winter rainy season prevented his visiting any placed other than the ones mentioned above, except for one trip to Oregon City to meet Fackler.[33] His limited travel schedule changed dramatically when the rains stopped. In May, 1853, he began a missionary tour of newly organized Washington Territory. Going by steamboat down the Columbia to the mouth of the Cowlitz River, he then paddled a canoe up the Cowlitz against a strong current to Cowlitz Landing. From there he rode horseback to Fort Steilacoom, a military post on the eastern side of Puget Sound, where he held services. Later he preached at Fort Nisqually, a Hudson's Bay Company post, and on the following day rode south to Olympia, "the only place in the territory that could be called a village." He then returned to Cowlitz, held services, and took a steamer back to Portland, arriving on June 3 after an absence of thirteen days. In that

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[32] Ibid., XVIII (May, 1853), pp. 140-142.

[33] Ibid.

time he travelled 325 miles, ninety by steamer, nearly seventy by canoe, and over 150 on horseback. As a result of his observations on this trip he indicated that probably not over 3000 "widely dispersed" persons lived in the Territory. Certainly the region held "but few Episcopalians" and very few "even acquainted with our Church." Yet he recommended sending a missionary to Olympia so that the church could grow up with the country.[34]

After a sixteen day respite at Fort Vancouver and Portland, McCarty set out on June 20, 1853, on an "extensive missionary exploration and Missionary duty to the South." Traveling by steamboat up the Willamette thirty miles to Butteville, he met Fackler, who accompanied him on horseback as far as Champoeg. McCarty continued on horseback up the Willamette Valley, passing over the Callapooya Mountains. By riding thirty-five to forty miles a day he reached Yoncalla on June 25. He described this entire route as very sparsely populated. From Yoncalla he went to Scottsburg on the Umpqua River, the most southern point reached on the trip. After preaching at Scottsburg he returned to Yoncalla, held services, and then travelled to Marysville (subsequently Corvallis). He preached at the "flourishing village" of about one hundred inhabitants for a large congregation including "very few at all acquainted with our Church," and rode to Albany for services. On July 5 he held services at Salem in the Methodist Church, where he found "a more favorable prospect of establishing an Episcopal congregation than at any unoccupied position

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[34] Ibid., (September, 1853), pp. 304-306.

in either Territory." From Salem he returned to Portland ending a seventeen day trip of about 420 miles, travelled mostly on horseback. On this tour he held services "five times in as many places, where, not only were our services performed for the first time, but in congregations composed of persons two-thirds of whom, I believe, had never before witnessed the performance of them."[35]

McCarty's missionary ventures pointed up the need for an Episcopal bishop whose proper functions included making such field surveys. His experiences reinforced previous pleas for a bishop. On August 2, 1853, the Episcopal clergy and laity of the Territories met in their "first annual Convocation" to request a bishop. A committee called the lack of Episcopal supervision inconsistent with church polity and the ministry "incomplete." The church needed a bishop "to ordain, administer the rite of confirmation and consecrate churches, which pertained exclusively to the office of Bishop, and to survey and decide on promising missionary sites." The Convocation passed a resolution "respectfully and earnestly" requesting the General Convention of the Episcopal Church to appoint a bishop at its next meeting, and recommending McCarty for the position.[36]

The Domestic and Foreign Missionary Society also recognized the region's urgent need for a bishop. In its October meeting, held

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[35] Ibid., XIX (February, 1854), pp. 39-41.

[36] Proceedings of the Annual Convocation of the Clergy and Laity of the Protestant Episcopal Church of the Territory of Oregon and Washington, pp. 2-3 (hereinafter cited as PAC).

concurrently with the General Convention of 1853, the Domestic Committee called the attention of the Board of Missions to a resolution passed at the Society's meeting in October, 1852, requesting the General Convention to send a missionary bishop to Oregon Territory.[37] The Convention also realized the need. A committee observed that every other "evangelical denomination" had preceded the Episcopal Church in Oregon Territory and that the Roman Catholics had planted bishops, clergy, schools, and churches. It acknowledged that as "in too many previous instances, our Church has been too much stiffened with dignity to take the missionary initiative."[38] The General Convention then elected Thomas Fielding Scott, Rector of Trinity Church in Columbus, Georgia, as Bishop of the Missionary Jurisdiction of Oregon and Washington Territories.[39]

Scott's election to the mission field occurred at the same Convention in which the Committee on the Domestic and Foreign Missionary

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[37] PBM, 1853, p. 438.

[38] Journal of the Proceedings of the Bishops, Clergy, and Laity of the Protestant Episcopal Church in the U.S.A. Assembled in General Convention, 1853, p. 81 (hereinafter cited as JGC).

[39] Ibid., p. 108. Born in Iredell County, North Carolina, on March 10, 1807, Bishop Scott was graduated from Franklin College (subsequently the University of Georgia in 1829; was ordained deacon in 1843, and advanced to the priesthood on February 24, 1844. He served as rector of St. James' Church, Marietta, Georgia, before going to Trinity Church, Columbus, Georgia. After his election as bishop he was consecrated in Christ Church, Savannah, Georgia, on January 8, 1954. He served as Bishop of Oregon and Washington Territory until his death in 1867).

Society reported "with extreme regret and mortification, the reduction in contributions," of the past year for the support of domestic missions. It viewed the reductions as manifesting either "an apathy in the church" or a "want of confidence" in those directing its missionary operations.[40] The Domestic Committee charged that the entire amount of the receipts from parishes during the year "might have been given by twenty individuals of the City of New York, without entitling them to any of the rewards promised to Christian self-denial."[41]

Scott demonstrated his awareness of the need for mission funds even before leaving for his field by preaching in the Church of the Ascension in New York City. Aided by the testimony of William Richmond, now home from his sojourn in Oregon, Scott's efforts resulted in a collection of $350 for the Oregon mission. The Church of the Ascension, with the consent of the Domestic Committee, had previously appropriated its annual collection toward Bishop Scott's salary. The Domestic Committee, noting that Scott "has already received pledges for the support of three fellow laborers," authorized him to take two missionaries along. But when he and his wife sailed for Oregon Territory on February 20, 1854, no missionaries accompanied them. He found no clergymen willing to join him in his "distant field of labor."[42] Despite the depressed financial condition of the Domestic Committee, men, not money, presented the greatest obstacle to increased missionary activity in Oregon.

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[40] JGC, 1853, p. 78.

[41] PBM, 1853, p. 434.

[42] SofM, XIX (March, 1854), pp. 73-76.

CHAPTER II

"THE DAY OF SMALL THINGS," 1854-1860

Scott reached his new mission field on April 22, 1854, and planned a "hasty survey" of the area before making any definite arrangements. He also wished to consult Fackler and McCarty on future plans and movements.[1] Traveling up the Willamette River as far as Albany, he spent one Sunday each with Fackler at Oregon City, Champoeg, Butteville, and Salem. In May he returned to Portland and quickly toured Washington Territory with McCarty, holding services at Olympia, Fort Steilacoom, and Nisqually. On his return trip he officiated at Cowlitz Landing and briefly visited Fort Vancouver.[2]

These journeys, he admitted, served "little purpose except giving some little knowledge of the actual state of the country." On the basis of them, however, he reported to the Second Annual Convocation held by the Episcopal clergy and laity in Oregon Territory.[3] Only three Episcopal congregations--Portland, Oregon City, and Champoeg--existed in his jurisdiction. In his travels he found a few persons "more or less

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[1] Letter from Bishop Scott, Portland, Oregon, to Thomas N. Stanford, April 25, 1854, DFMS, CHS.

[2] PAC, 1854, p. 5.

[3] SofM, XIX (September, 1854), p. 317.

accustomed" to Episcopal services in "former days." Most of them, however, "long absent from the means of grace," reflected a "diminished interest in the whole matter." Scattered population made gathering a congregation difficult even on Sundays, "and on the other days almost hopeless." From the financial standpoint the region offered little hope that much could "now be done towards the creation of Churches, or sustaining the institutions of religious." The religiou state of the country, "not less depressed than the commercial," posed a graver concern.[4]

Yet Scott listed encouraging factors, including the attention already given to the erection of churches and schools. In response to his plea for the establishment of an "institution of learning combining at the same time a distinctively religious training," the convocation resolved that it regarded a seminary for young men as of extreme importance to the church in the region. Declaring itself unable as yet to organize the seminary, the convocation agreed to make every effort to find funds for it since it would be essential in "raising up a Ministry for our Church on the ground." This desire for self-sufficiency sounded again in Scott's statement that ties with the Domestic and Foreign Missionary Society represented a "temporary arrangement for supplying the means of grace [money]." While grateful for the aid of the Society during the days of feebleness, he stressed the jurisdiction's need to "learn to depend, under God, upon our own resources." Above all, he counseled the convocation not to be discouraged by "the day of small things."[5]

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[4] PAC, 1854, pp. 5-6.

[5] Ibid., pp. 7-11.

After the convocation Scott once again toured his jurisdiction. He found his plans to go as far south as Scottsburg "providentially hindered," but he reached Corvallis, designated by the state legislature as the site of the state university. J. C. Avery, the town proprietor, gave him two lots for a church. The bishop then spent several days in Salem and visited the vicinity of Wapatoo Lake, where Richmond and Woodward had laid the groundwork for a congregation.[6] In the same letter in which Scott described his missionary trip, he discussed some of the obstacles in the way of speedily building the church. The fact that much of the population came from the frontier portions of other states where they had "enjoyed few advantages of church or school" constituted an "intrinsic difficulty." The territory also held "every form of religious and irreligious belief common to the Western States." The settlers' lack of fanatacism and a willingness to enter into frank and open discussion partially offset these handicaps.[7]

The sparse and widely scattered nature of settlement created another difficulty. McCarty's itinerancy illustrated this handicap. Stationed at Fort Vancouver and Portland, he spent five days in The Dalles, ninety miles east of Vancouver, where he was the first Episcopal minister to officiate to a congregation composed of the garrison and "the few settlers who reside in the neighborhood." The vast Washington

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[6] SofM, XIX (October, 1854), p. 364.

[7] Ibid., pp. 365-366.

Territory, without a single Episcopal missionary, concerned him even more. In October, 1854, he announced his decision to leave Vancouver and Portland, and, with the bishop's approval, to accept the post of Chaplain at Fort Steilacoom on Puget Sound "where there is a great field of usefulness, and a pressing call for a Minister of our Church." In addition to serving Fort Steilacoom he planned to devote one Sunday a month to Olympia, the capital, until another missionary could be supplied for it. "I trust I shall not long be left alone in Washington Territory, which is almost three times larger than the New England States." The fact that he regarded Trinity Church in Portland as firmly established and ready to become at least partly self-supporting probably entered into his decision to move to Fort Steilacoom.[8]

Washington Territory, McCarty observed shortly after his arrival, presented many challenges to a minister of the Gospel, "especially of our Church." He found the population "small, scattered and unsettled, the good influence of women and domestic society lacking, and worldly influences peculiarly rife." Transportation also posed a problem. McCarty was unable to extend his services down the Sound, since travel below Steilacoom was by water only, and the steamer used on this run had been wrecked by a storm. He found his activities "limited" to holding Sunday morning services at Fort Steilacoom, evening services at the village of Steilacoom, and morning and evening services on the first Sunday of each month at Olympia. He repeated his call for a missionary at Olympia,

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[8] Ibid., XX (January, 1855), pp. 7-8.

"which though but a small village is the largest and most important place in the Territory."[9] The Domestic Committee, however, failed to provide for a missionary at Olympia for 1855, appropriating money only for Scott, Fackler, and McCarty.[10]

Scott and Fackler had meanwhile taken another joint missionary tour up the Willamette Valley in Oregon. Traveling mostly on horseback, the pair reached Lane County and held services in Eugene City, the county seat. One of the town proprietors tendered them an acre of ground for a church and parsonage. In describing this trip Scott referred to his "first official act" in confirming eight persons, including a mother, four of her daughters, a granddaughter, and a grandson. The husband and father "was confirmed in his youth by the same venerable Bishop who presided at the consecration of Bishop Seabury," first bishop of the Episcopal Church in America. Scott also concluded the year with another official act when he admitted James L. Daly as his first candidate for orders. "To me this event is peculiarly encouraging, as not one line of intimation has reached me of the coming of any Missionary."[11]

Scott intensified his pleas to the Domestic Committee for more missionaries in 1855, indicating his eagerness to send missionaries "at once" to Portland, Jacksonville, Olympia, and Salem. To emphasize the

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[9] Ibid., (September, 1855), pp. 396-397.

[10] Minutes, DC, III, November 14, 1854.

[11] SofM, XX (April, 1855), pp. 141-143.

urgency of his request he explained that after Easter, when he resumed his duties "abroad throughout my diocese," his departure would close the churches at both Portland and Milwaukie, where he had recently consecrated St. John's Church. In the same issue of the Spirit of Missions which carried this request, the editor noted that the Domestic Committee had indeed appointed two missionaries for Oregon, but lacked "now the means to send them."[12]

When the third annual convocation of the district met in June, 1855, Scott still was unable to announce any additional clergy. This fact, he pointed out, underlined the importance of starting a seminary to aid in the training of "a native clergy." The difficulty of supplying the ministerial ranks of the district from outside was quite natural, he added, since he could offer "no inducements other than those of missionary life in a pioneer work." Stressing again the theme of self-sufficiency, Scott proclaimed: "Under God, our ultimate dependence must be upon those reared amongst us."[13]

While no new clergy had arrived, three new church buildings had been erected and consecrated since the previous convocation: Trinity at Portland, St. John's at Milwaukie, and St. Paul's at Salem. These churches cost about $6500, including nearly $2500 donated from outside the jurisdiction. Further church construction, Scott announced, should

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[12] Ibid., (June, 1855), pp. 248-249.

[13] PAC, 1855, pp. 8-9.

wait for clergy to fill them, even though residents of Eugene City indicated a desire to build a church at their own expense. In contrast to the stewardship of these Eugene City residents, quite a few persons in the area formerly connected with the church now suffered "a spiritual paralysis." Arriving when the country was "merely the resort of trappers and traders," and deprived of the influences of Christian society, "they have fallen into habits of religious indifference, or open wickedness."[14]

Other conditions in the district, Scott lamented, reinforced this indifference. A restless state of mind "exceedingly adverse to moral and religious culture" gripped the populace, "the professedly religious part of our population forming no exception." Scott explained that in June, 1855, reports of gold discoveries in the vicinity of Fort Colville, some four hundred miles northeast of Portland, spread in two months to every part of the territory, and that hundreds of gold seekers had rushed to the strike.

> Nothing else is talked of; and should this discovery prove to be a reality, the next summer will witness a mining population of not less than ten thousand. . . . In the meantime, what becomes of our religious enterprises in the more settled parts of the territories? And what becomes of all religious thought and feeling? You need no answer to these questions.[15]

Forbidding though these prospects were, Scott also recognized that gold rushes would multiply and extend the population to previously

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[14] Ibid., pp. 5-6, 11.

[15] PBM, 1855, p. 141.

uninhabited regions, thereby enlarging the field of possible missionary labor.[16]

By October, 1855, the Domestic Committee had enlisted one additional missionary for Oregon Territory, the Rev. Johnston McCormac.[17] Scott immediately placed him in charge at Milwaukie where a church had been established for several months. At the same time, however, Scott noted the departure of McCarty from Fort Steilacoom, although he apparently considered returning to Fort Vancouver as Chaplain.[18] McCarty expressed his decision to leave Steilacoom in a letter that appeared in the Spirit of Missions. The population, he said, "instead of increasing, as was anticipated when I came here, has rather fallen off." Steilacoom had lost one half of its population in a year, and even Olympia had suffered a loss of residents.[19]

Indian wars partially accounted for this decline in population. Indian hostilities grew out of the Oregon Donation Land Act of 1850 by which "the federal government gave settlers a free choice of lands from the public domain in the Pacific Northwest." An Indian Treaty Act of 1850 authorized government Commissioners to acquire Indian land by making treaties with the tribes. The Indians west of the Cascades agreed to "cede" their lands, but refused to move from the vicinity. The Indians east of the Cascades, the Yakimas for instance, declined to hand over their lands. The Commissioners agreed that the Indians could retain a

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[16] Ibid., p. 142.

[17] Ibid., p. 56.

[18] SofM, XXI (February, 1856), pp. 76-77.

[19] Ibid., (January, 1856), p. 20.

portion of the land. Thus, by the provisions of treaties signed between 1851 and 1853, Indians remained in the midst of white settlements on land "reserved" for them. The failure of the Senate to ratify the treaties before the Donation Land Act took effect confused the question of land titles and provoked the Indians. The settlers proceeded to take up claims regardless of treaties or land titles. Friction increased, and the Indians went on the warpath. In 1852, for example, gold discoveries in the Rogue and Umpqua River Valleys led to an influx of miners and a brief uprising by the Rogue River Indians in 1853.[20]

In 1854-1855 Isaac I. Stevens, Governor and Indian Superintendent of Washington Territory, and Joel Palmer, Indian Superintendent of Oregon Territory, concluded a number of Indian treaties patterned after those made in 1851-1853. Each treaty gave the Indians a "special" reservation and rights to their customary fishing sites. Despite the treaties, however, the Rogue River Indians, the Yakimas, and Indians of the Puget Sound area attacked the settlers. Bishop Scott reported late in 1855 that: "Indian difficulties still continue--for how long, God only knows, as our troops cannot find the Indians embodied." The Indians, he declared, had slain many persons and destroyed much property along the Rogue River in southern Oregon Territory and in the Puget Sound area of Washington Territory. Although apprehending no immediate danger in the Willamette

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[20]Dorothy O. Johansen and Charles M. Gates, Empire of the Columbia: A History of the Pacific Northwest (New York: Harper and Brothers, 1957), pp. 306-313. The information on Indian wars and gold rushes in the following two paragraphs also comes from the pages cited here.

Valley, Scott asserted that the confusion occasioned by excitment and the mustering of volunteers impeded missionary progress considerably.[21]

The volunteer militia failed to put down the uprisings so the government dispatched regular army troops to the distrubed areas, but not even the regulars under General John E. Wool stopped the early outbreaks of violence. Settlers reported their cabins burned, their cattle scattered, and complained of ambushes on trails and roads. At the fourth annual convocation in June, 1856, Scott complained of the continuing Indian hostilities. As a result he had visited neither southern Oregon nor the area around Puget Sound.[22] The Oregon and Washington territorial legislatures petitioned for General Wool's removal, and the army sent Brigadier General N. S. Clark to relieve Wool of his command. Under Clark the army quelled Indian distrubances west of the Cascades by 1857 and in the Columbia Plateau region by 1858.

Other events in the jurisdiction tempered Scott's sorrow over the Indian uprisings. He delighted in announcing a gain of four new clergymen in the missionary district during the Convocation of 1856. He acknowledged the mission's special indebtedness to the Dioceses of Virginia and South Carolina for their efforts on behalf of the Oregon mission. The Diocese of Virginia, acting through the Episcopal Missionary Association for the West, supported McCormac at Oregon City. South Carolina,

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[21] SofM, XXI (February, 1856), p.77.

[22] PAC, 1856, p. 6.

aided by Georgia, paid the salary of J. R. W. Sellwood at Salem, and contributed to the expenses of John Sellwood at Portland.[23] In addition to welcoming these three clergymen, Scott ordained James L. Daly on May 18, 1856, in Trinity Church, Portland. Daly, the first priest ordained by Scott, and in a sense the first "native clergy," served on the Tualitin Plains and at Milwaukie and Oswego.[24] With McCarty back at his post as Chaplain at Vancouver, and Fackler dividing his time between Oregon City, Champoeg, and Salem, and missionary district claimed six clergymen "on the ground."[25] Although supported by various sources, all the clergy except Daly held appointments from the Domestic and Foreign Missionary Society.

Scott proclaimed to the members of the convocation the achievement of another goal toward which they had been striving since before his arrival. After many "severe pecuniary trials," the missionary district had established a seminary to help train "young men for the Christian ministry." Located on an estate of nearly seventy acres at Oswego, about halfway between Portland and Oregon City, the school opened in 1856. Bernard Cornelius, an alumnus of Trinity College, Dublin, with "many years' experience as a successful teacher both in England and in

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[23] Ibid., p. 9. The Episcopal Missionary Association for the West was organized in Philadelphia in 1851 to support missionaries by channeling funds through the Domestic and Foreign Missionary Society.

[24] SofM, XXI (July, 1856), p. 359.

[25] PBM, 1856, p. 103.

America," accepted the post of superintendent.[26] In his annual report to the "Domestic and Foreign Missionary Society, Scott expressed his gratitude for the assistance extended to this school by our friends in the States." While striving constantly to increase his jurisdiction's self reliance, he admitted the continuing need for outside aid since "ours will long be mainly a Missionary work to be sustained by the contributions and prayers of the Church."[27] The Domestic Committee recognized this fact and once again provided support for Scott, Fackler, McCarty, and John Sellwood in 1857.[28] Missionary funds flowed from, as well as to, the district in 1857, although on a lesser scale. Trinity Church in Portland sent a collection of $86.50 to the Society for use in foreign missions. A small amount, Sellwood admitted, but "it is at present the day of small things with us."[29]

Following the convocation in June, 1856, Bishop and Mrs. Scott sailed for New York City, arriving there on July 27 after an absence of nearly three years in his "distant and arduous field."[30] Scott made the

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[26] PAC, 1856, pp. 8-12.

[27] PBM, 1856, p. 105.

[28] Minutes, DC, III, December 29, 1856. The American Home Missionary Society, an interdenominational agency before becoming Congregationalist in 1861, supported eight missionaries in Oregon Territory in the mid-1850's. From 1856 to 1860 no missionaries represented the American Baptist Home Mission Society. Oliphant, "Missionary Labors," PNQ, pp. 123, 133.

[29] Letter from John Sellwood, Portland, Oregon Territory, to James S. Aspinwall, Treasurer of the Foreign Committee, July 8, 1857, DFMS, CHS.

[30] SofM, XXI (September, 1856), p. 446.

trip to attend the General Convention and to travel through the States "making known the character and wants of our Territories, as a field of ministerial labor."[31] He combined the pleasure of seeing old friends with the business of recruiting and fund raising. When he returned to Oregon Territory in May, 1857, without having enlisted any additional clergy, he sent a letter to the Spirit of Missions inquiring sadly why "so few of our brothers are disposed to enter upon that portion of the field which is strictly Missionary ground?"[32] In describing his travels in the East to the annual convocation of 1857, he suggested that few clergymen came to Oregon Territory because they knew so little of the "climate, soil and population of our coast, or of its religious condition."[33] Perhaps as a result of his failure to secure additional clergy from the east, he emphasized self reliance in his Convocation address. He insisted that the jurisdiction learn to bear the brunt of building churches, maintaining schools, and supporting a ministry. He told the delegates to "regard our present arrangement of Missions as but a temporary one, to be replaced as early as possible by Pastors settled and sustained by the churches themselves." This vision of a self-sustaining diocese emerging from a missionary district was twenty-three years from realization. Meanwhile, noting that since his return in May he had visited almost all the points in the region where the church held services, he reaffirmed the

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[31] PAC, 1857, p. 6.

[32] SofM, XXII (June, 1857), p. 253.

[33] PAC, 1857, p. 6.

"encouraging prospects" of the field. The clergy needed only to "continue to preach the Gospel in simplicity and faithfulness.[34]

Scott also envisioned as a means of spreading the gospel a closer relationship with clergy of the Church of England serving on Vancouver Island. The Bishop of London sent Scott an invitation to administer the rite of confirmation in the charge of the Rev. Cridge, Chaplain at Victoria. On June 15, 1857, Scott wrote the Domestic Committee of his plans to take the Hudson's Bay Company steamer to Vancouver Island to participate in the confirmation.[35] On June 27 Scott officiated at the first confirmation service held in Victoria, and hoped it brought his missionary district "nearer, in Christian sympathy and prayer, to our brethren in the Church of England." Scott returned on the British Steam Corvette Satellite to Olympia, where he preached before going to Portland.[36] In November Scott stated that since his return from the East he had been "continually on the tramp," traveling north to Vancouver Island, south to the head of the Willamette Valley, west to the Pacific Ocean and east to The Dalles. Yet, he feared, he had accomplished little. "I can say little else of each point than veni, vidi, discedi."[37]

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[34] Ibid., pp. 9-10.

[35] Letter from Bishop Scott, Portland, Oregon Territory, to S. D. Dennison, Secretary of the Domestic Committee, June 15, 1857, DFMS, CHS.

[36] PAC, 1857, p. 10.

[37] SofM, XXIII (January, 1858), p. 5.

He persisted, however, in his attempts to serve all sections in his huge jurisdiction. When he visited Bishop Kip of California early in 1858 and found that he could more readily reach the southern portion of his district from San Francisco than from Portland, he traveled overland to Portland. On this trip of nearly 900 miles, measured by the route used, he traveled by steamboat, stage, mule, and wagon. He preached at Jacksonville in the Rogue River Valley and at Roseburg in the Umpqua Valley, at both of which points he found "ample work for a missionary."[38]

In June, 1858, he bemoaned the fact that neither Jacksonville nor Roseburg, nor many other towns in his district, held a missionary. Moreover, he disclosed, thousands of miners flocked to gold discoveries on the Upper Columbia in the vicinity of Fort Colville and on the Fraser River, and the Episcopal Church provided no missionaries for them. Once again, he avowed, experience demonstrated the necessity of providing "for our own spiritual wants on the ground."[39] While urging upon his jurisdiction the imperative of raising its own clergy, he also continued to press the claims of his mission upon the Domestic and Foreign Missionary Society. Citing the thousands of persons in the mining areas without Episcopal services, Scott queried how long the church could be "so little mindful of the fearful issues now joined on this coast." The gold discoveries not only created population centers neglected by the church, they also

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[38] Ibid., (August, 1858), p. 375.

[39] PAC, 1858, p. 5.

disrupted mission work at the regularly manned stations by instilling a restless spirit which "put the whole land in motion from San Diego to Cape Flattery." Even in the best of circumstances, he confessed, "our congregations are small and fluctuating and composed very much of persons unacquainted with our services until our labors began among them."[40]

By the end of 1858 McCarty declared that the residents of his vicinity had been so agitated the past six months by stories of gold discoveries on the Fraser River that "it seemed, at one time, the greater part of the inhabitants of Vancouver would be carried there." Fortunately, he asserted, the excitement had somewhat diminished, although rumors still kept the people in a state of mind "most unfavorable to regular industry, good morals, and religious improvement."[41] Early in 1859 John Sellwood at Portland also indicated that the excitement of the gold discoveries, "extremely prejudicial to both the temporal and spiritual interests of the community," had declined. With gold fever abated, he averred, prospects appeared good for filling Trinity Church by the coming summer, and for starting another church in the upper, more thickly populated part of Portland.[42] The consecration of St. Mary's Church in January, 1859, also reflected an upturn in the outlook for missionary endeavors in Eugene City.[43]

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[40] PBM, 1858, pp. 88-89.

[41] SofM, XXIV (January, 1859), p. 19.

[42] Ibid., (April, 1859), pp. 172-174.

[43] Ibid., (February, 1859), p. 167.

In May McCarty sailed up the Columbia and Snake Rivers to visit areas where "no minister of our Church has ever been." On this 600 mile round trip he found the country on the upper Columbia and Snake Rivers "entirely uncultivated and uninhabited" with the exception of Fort Walla Walla. In July he took the ocean mail steamer to Port Townsend on Puget Sound and then on to Victoria, Vancouver Island. On his return trip he conducted services at both Steilacoom and Olympia.[44] Scott, in his address to the convocation that year, expressed his hope that both these points would soon have permanent congregations. At the time not a single Episcopal clergyman resided on Puget Sound.[45]

The actions of the General Convention of 1859 and the Domestic and Foreign Missionary Society suggested no sudden influx of men or money to the northwestern mission. A General Convention committee urged upon all church members the "imperative duty" of contributing to missionary work, but lack of funds prevented any increased aid for domestic missions.[46] The Domestic Committee merely appropriated the same amount of money for Scott and his jurisdiction as it had the year before.[47] Scott, who attended the General Convention, stated that the amount of travel

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[44] Ibid., XXV (January, 1860), p. 12.

[45] PAC, 1859, p. 14.

[46] JGC, 1859, p. 84.

[47] Minutes, DC, IV, November 7, 1859. Receipts of the Domestic Committee, however, increased by $7000 for the year ending October 1, 1859, bringing the total to nearly $61,000. The Committee supported 123 missionaries at 144 mission stations. JGC, 1859, p. 328.

involved in his missionary charge limited his effectiveness, and he suggested placing part of "the territory now under my jurisdiction, under that of another appointed for that purpose."[48] The 1859 Convention, unwilling to elect another Missionary Bishop without more adequate financial support, took no action on his proposal.

Scott was evidently more successful in recruiting than in getting the General Convention to reduce his district. In April, 1860, the Spirit of Missions related that he had enlisted three additional clergymen to accompany him to the Pacific coast.[49] By the time of the annual convocation of that year Scott added five new names to the ranks of his clergy. Daniel Kendig assumed the post of Chaplain at Fort Steilacoom, and officiated occasionally at the village of Steilacoom. C. P. Maples accepted a call to be rector of the now self-supporting Trinity Church in Portland. Two men came as missionaries under appointment by the Domestic and Foreign Missionary Society: T A. Hyland, officiating at Roseburg; and D. E. Willes, stationed at Olympia. P. E. Hyland, upon his arrival from the Diocese of New York, took charge in Jacksonville. Hence the missionary district of Oregon and Washington Territory held a bishop and eleven ministers by the end of 1860.

The Episcopal Church developed slowly but steadily during its first decade in the Pacific Northwest. A single missionary gave way to

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[48] SofM, XXIV (December, 1859), p. 596.

[49] Ibid., XXV (April, 1860), p. 178.

[50] PAC, 1860, p. 5.

bishop and eleven clergymen. A church school and a dozen congregations emerged. This growth occurred despite Indian wars, gold rushes, lack of men and money, a religiously indifferent populace, and vast distances separating congregations. Bishop Scott and his clergy bided their time during Indian hostilities and waited for gold fevers to subside. To overcome the "spiritual paralysis" of the people, they sought to "preach the Gospel in simplicity and faithfulness." To meet the challenge of small, widely scattered settlements, they resorted to extended missionary tours and a system of modified itinerancy. The measure of their success in the fifties was the extent to which the dozen new congregations reflected the Gospel spread by the Episcopal Church.

CHAPTER III

THE CHURCH DURING THE CIVIL WAR

In 1861, as the Episcopal Church began a new decade of work in the Pacific Northwest, Bishop Scott's jurisdiction still covered a very sparsely settled agricultural region. The United States census of 1860 showed only 52,000 people in Oregon, while slightly more than 11,000 people lived in Washington Territory.[1] The cash value of farms, farm equipment, and livestock in Oregon dwarfed the value of manufactures. Only four types of manufactures produced more than $100,000 worth of goods. Of these flour milling, dependent upon bounty wheat crops, led the way with over $1,000,000. The value of livestock alone doubled the total amount of manufactures.[2] Over 7,800 farmers and 1,200 farm laborers represented about one half of the total number of employed persons in Oregon. Laborers numbered less than 2000, merchants fewer than 500, and the professional class of doctors, lawyers, and clergy claimed about 350 members.[3]

Washington Territory's meager $3,000,000 worth of farms, farm equipment, and livestock still represented twice the value of its

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[1] U. S., Bureau of Census, Eighth Census of the United States: 1860, Population, I, 402, 582.

[2] Ibid., Agriculture, III, 120-121; Manufactures, I, 492.

[3] Ibid., Population, I, 405.

manufactures. Sawed lumber accounted for over eighty percent of the total value of manufactured goods.[4] Farmers and farm laborers held about one-third of the 6000 jobs listed. The 645 lumber mill employees more than equaled the combined number of merchants, mariners, and carpenters, while fewer than 100 doctors, lawyers, and clergy resided in the territory. A total of 141 clergymen ministered to the people of the Pacific Northwest, but only eleven of these were Episcopalian.[5]

To finance the Oregon mission in 1861, the Domestic and Foreign Missionary Society appropriated $4,500 for Scott and his clergy, the same amount as in 1860. The Domestic Committee earmarked $2,500 for the bishop and the remainder for other missionaries.[6] Both McCarty and John Sellwood, however, resigned and went off the payroll as of July 1, 1861.[7] In October the Committee accepted the resignations of T. A Hyland as missionary at Roseburg, Oregon, and of D. E. Willes of Olympia, Washington Territory.[8] These resignations and the removal of Maples, rector of self-

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[4] Ibid., Agriculture, III, 182-183; Manufactures, I, 673.

[5] Ibid., Population, I, 585, 405. Seventy-five churches stood in Oregon: thirty-two Methodist, eight Baptist, seven Roman Catholic, six Christian, six Presbyterian, four United Presbyterian, four Episcopal, and three Congregationalist. Ibid., Mortality, IV, 453. Washington Territory held only twenty churches: nine Roman Catholic, eight Methodist, two Presbyterian, and one Episcopal. Ibid., 496.

[6] Minutes, DC, V, January 14, 1861.

[7] Ibid., September 23, 1861.

[8] Ibid., October 21, 1861.

supporting Trinity Parish in Portland, to the Diocese of Ohio further depleted the already thin clerical ranks. The appointment of Peter E. Hyland of the Diocese of New York to replace Maples at Trinity Church, Portland, only partially alleviated the shortage of ministers.[9] The addition of J. R. W. Sellwood already serving at Salem, Oregon, to the payroll of the Domestic and Foreign Missionary Society in July relieved Scott of part of his financial burden.[10]

Lack of clergy remained the most important factor in limiting missionary outreach. Willes, for example, reported a mission field ready to be cultivated at Port Townsend when he stopped there on his return from visiting Victoria, Vancouver Island. A small band of "zealous" communicants of the church wanted a clergyman and, with the help of Port Gamble and a little aid from the Board of Missions, "would support one." Port Townsend, he observed, held "no house of worship of any kind, other than a Roman Catholic chapel; and this is opened for services rarely."[11] Cowlitz County, which boasted but one church building in February, 1861, a Methodist one at Oak Point, also wanted ministers. The Baptists, Presbyterians, and Christians each claimed an organization in the county, but neither a building nor a resident pastor.[12] "Who is to come and

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[9] SofM, XXVI (November-December, 1861), p. 351.

[10] Minutes, DC, V, September 23, 1861.

[11] SofM, XXVI (January, 1861), pp. 12-13.

[12] Washington Standard (Olympia), February 16, 1861.

possess the land for Christ and the Church?", Bishop Scott asked in his report to the Board of Missions.[13]

The reduced number of clergy placed heavier responsibility on Scott for the pastoral care of his jurisdiction. During the year following the 1860 annual convocation, he visited each church or mission station in his charge at least twice, and several of them, especially Portland, Vancouver, and Salem, more often. Close to home he ministered to small congregations at Oregon City, Milwaukie, and Oswego. Besides his ministry to established mission points, he officiated at the Tualitin plains, Astoria, Jacksonville, The Dalles, Steilacoom, and Port Townsend. A quick glance at the map, he noted, would show "how widely apart the points visited lie" and how much "toil these visits involved, particularly in view of the condition of the region's roads and conveyances." Despite the burden of travel, however, he stated that he would "gladly have gone to still other points in my jurisdiction to prepare the way, had there been any hope of clergymen to occupy them, even occasionally, afterward." With few clergy and with scant hope of enlisting others, he still affirmed a "gradual and encouraging growth" at nearly all of the stations visited. Progress might indeed seem slow to those in the "older and more prosperous" areas of the nation, he admitted, but with "patient sowing" the Episcopal Church would reap an "abundant harvest" in the Pacific Northwest.[14]

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[13] SofM, XXVI (November-December, 1861), p. 351.

[14] Ibid.

Two developments in 1861 complicated the "patient sowing" which Scott advocated. The outbreak of the Civil War in April "excited all minds intensely" and distracted attention from mission work. The "great movement to the east of the Cascades for gold" produced a similar effect and threatened to reduce already small congregations. Scott lamented the gloomy days of "our once peaceful and happy country" and predicted "sad consequences" for the church's attempts to spread the Kingdom of Christ.[15] Unlike some of his fellow Episcopal clergymen, however, he counseled Christians to remain above partisan strife and refused to denounce the Southern position as immoral. At the same time, the Rev. Tyng, an Episcopal minister in New York City, ridiculed the argument of a Southern clergyman that slavery was a "divine institution." Tyng retorted: "Yes, as hell is a divine institution!--and designed, I hope, to go to the devil with the close of this war!"[16]

The discovery of gold in the Nez Percés region east of the Cascades added to the unrest in Scott's missionary jurisdiction. On April 10, 1861, Edward R. Geary, superintendent of Indian affairs for Oregon and Washington Territory, A. J. Cain, agent of the Nez Percés tribe, and the tribal chiefs signed a treaty opening up a portion of the Nez Percés reservation "lying north of the Snake and Clearwater rivers" to whites for mining purposes. The treaty stipulated that whites would not occupy any other portion of the reservation "without the consent of the superintendent,

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[15] Ibid., pp. 351-352.

[16] Washington Standard (Olympia), July 13, 1861.

agent, and tribe." It further provided for the licensing of all miners in the area and for "sufficient military force" on the reservation to preserve the peace and protect the rights of the Indians.[17] By August the Washington Standard reported miners leaving the Wenatchee area in Washington Territory for the Nez Percés country.[18] McCarty observed that in "consequence of the discovery of gold in the Nez Percés country, and the great rush to the mines . . .", the population of Vancouver declined by two-thirds in a three-month period.[19] While not as pronounced in effect elsewhere, the gold strike hindered the progress of established mission stations west of the Cascades. Natural disaster also plagued several of the missions in the Willamette Valley. On December 1, 1861, the "most dangerous freshet that has ever visited the valley" occurred. The flood entirely destroyed the village of Champoeg and washed out the Episcopal congregation. It also damaged extensively the churches at Butteville, Eugene City, and Salem.[20]

In 1862 the flow of population to the mines continued to weaken established congregations and to occupy the thoughts of Bishop Scott and his clergy. Scott pointed out that extensive discoveries in the summer and fall of 1861 still prompted thousands to seek their fortunes

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[17] Ibid., April 27, 1861.

[18] Ibid., August 10, 1861.

[19] SofM, XXVI (October, 1861), p. 274.

[20] Ibid., XXVII (April, 1862), p. 109.

in the gold fields.[21] J. R W. Sellwood of Salem spoke of the "insane gold hunts" as a serious evil of the country. By virtue of the "furor with which they rage" they handicap "any kind of enterprise requiring the labor of any but oneself."[22] Scott took a more balanced view of the rushes. Although "presently very disruptive," they would ultimately contribute greatly to the wealth and population of Oregon and Washington Territory and increase the church's opportunities.[23] He assigned P. E. Hyland, Rector of Trinity Church in Portland, to spend two months in the mine fields while the bishop performed Hyland's parochial work. This plan failed, however. Hyland, after setting out, relinquished the enterprise and returned to Portland.[24] Apparently disappointed by Hyland's action and still eager to provide some itinerant services for the miners, but no less anxious to "keep possession of all our present points," Scott pled for more dedicated missionary clergy. "We want missionaries, not men who come to such a field with the idle dream of being at once settled down in comfortable, well-established parishes."[25]

Scott denounced vigorously the tendency of missionaries to leave their assigned mission stations. In his opinion a minister who offered himself for a mission incurred a moral obligation to remain. The

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[21] Ibid.

[22] Ibid., (July, 1862), p. 204.

[23] Ibid., (April, 1862), p. 109.

[24] Ibid., (November-December, 1862), p. 329.

[25] Ibid., (April, 1862), p. 109.

appointment by the Domestic and Foreign Missionary Society carried with it, he pointed out, not only an outfit [travel expenses to the mission station] and pledge of a stipend but the expectation that the missionary "go forth, not on an adventure, not on a tour of pleasure, not to turn aside elsewhere, if he supposes he can do better, but to devote himself to the missionary work in a specified field." The Domestic Committee, the bishop, and the congregations all made an "investment of sorts" in the missionary, and he disappointed all three if he left his station. Moreover, Scott charged, such irresponsible action constituted a "misdirection or waste of missionary funds," inasmuch as the Domestic Committee appropriated the monies for a particular field. Scott explained that of five missionaries sent in the previous three years, he had realized "no more than about fifteen months of missionary labor of two clergymen," while the appropriations to them "stands to our account."[26]

Scott proposed several times that the jurisdiction extend its work to the mining regions east of the Cascades. The Domestic Committee appealed to the church at large for means to that end, but failed to provide funds due to the "present condition" [Civil War] of our country.[27] The 1862 General Convention Committee on the Domestic and Foreign Missionary Society deplored the fact that the Civil War had so impaired mission work. While "there ought not to have been, under these national troubles,

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[26] JGC, 1862, pp. 238-240.

[27] PAC, 1862, p. 7.

any diminution of our offerings to the Lord," receipts of the Domestic Committee dropped from over $66,000 for the year ending October 1, 1860, to just over half that amount for 1862.[28] The Domestic Committee appropriated $4000 for the Oregon mission in 1862; $500 less than in 1861.[29] Scott noted that transfers and resignations left only two missionaries sustained by the Board, Fackler and J. R. W. Sellwood, in his jurisdiction. The American Church Missionary Society supported a third Board appointee, McCormac.[30] The Domestic Committee acknowledged that the church "would do no more than her duty if, at once, she should send out eight additional missionaries to Oregon and Washington," but simply had no funds to do so.[31]

Scott cautioned the annual convocation to plan realistically in the light of the "evils both pecuniary and spiritual" attendant upon the Civil War. The district would simply have to expect "less assistance from abroad" and do more for itself.[32] Yet he stressed the healthy condition of the mission despite the Civil War and transient clergy. Noting that all but two congregations contributed regularly to their own support, Scott asserted: "At no time has our mission been in a more virogous state."[33] He cited the successful establishment of a church girls'

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[28] JGC, 1862, pp. 234-235.

[29] Minutes, DC, V, January 20, 1862.

[30] SofM, XXVII (November-December, 1862), p. 358.

[31] Ibid., p. 329.

[32] PAC, 1862, p. 10.

[33] JGC, 1862, p. 237.

school, Spencer Hall in Milwaukie, and the organization of a church boys' school, Trinity in Oswego, as illustrative of the mission's strength. He also called the publication of a church periodical, the Oregon Churchman, an important sign of progress.[34] Nonetheless, the Episcopal Church in the Pacific Northwest lagged behind some of the other churches in certain areas of social concern. The Roman Catholic Church, under the leadership of Father A.M.A. Blanchet, Bishop of Nisqually, operated an orphanage in Vancouver. Run by the Sisters of Charity, the orphanage cared for fifty children of both sexes.[35] The Methodist Church in Portland gave the proceeds of a concert for the relief of needy immigrants who crossed the plains in 1862.[36]

Scott viewed the role of the Episcopal Church in the region as that of "laying aright the foundations of Christian Society in a new country." The thrust of the Episcopal mission lay, not in orphanages nor relief work, but in "training up congregations" whose influence would be widely felt in the coming generations.[37] To this end every missionary in his jurisdiction, Scott declared, while "not strictly an itinerant" should extend his labors as widely as possible in the settlements surrounding his principal point of ministry. Each missionary should use

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[34] PAC, 1862, p. 10.

[35] Washington Standard (Olympia), August 23, 1862.

[36] Ibid., November 8, 1862.

[37] JGC, 1862, p. 8.

occasional visits, cottage lectures, and the distribution of Prayer Books as techniques of a modified itinerancy.[38]

Scott suggested dividing his missionary jurisdiction as another step to "greatly increase [its] efficiency and growth." He proposed placing Washington Territory under "a distinct Episcopal head."[39] The General Convention of 1862, engrossed in matters arising from the Civil War, especially the creation by the Southern dioceses of the Episcopal Church of the Confederate States of America, failed to act on his request. Indeed, since the "existing circumstances of the country" made it impracticable to nominate for certain dioceses the number of members they were entitled to on the Board of Missions, the General Convention postponed election of a new Board until 1865.[40] Scott, convinced he could better serve the interests of his mission by remaining home, declined to attend the Convention and probably lessened the chances of getting his jurisdiction divided.[41]

The Civil War commanded the attention of Scott in 1862 as it did that of the General Convention. Aware of the passions and hatreds aroused by the struggle, Scott, a Southerner, determined that the Episcopal Church in his jurisdiction would alleviate rather than heighten the

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[38] PAC, 1862, p. 8.

[39] JGC, 1862, p. 241.

[40] Ibid., p. 132.

[41] Ibid., p. 236.

bitterness. He gave his counsel of conduct to the mission field in a pastoral letter:

> We cannot do otherwise than feel a profound interest in the bloody struggle now convulsing our country. But whatever the stern demands of duty and truth may be, or whatever our individual opinions may be as to the merits of this controversy, nothing can justify bitter words, and uncharitable spirit, or rancorous hatred. . . . In the fierce strife of selfish passion which such a crises is sure to develop, let your whole temper and every word be on the side of truth and charity. This alone will bring peace at last.[42]

Scott continued to preach aloofness from partisan strife and to stress the Episcopal Church's role in fostering a spirit of reconciliation. He refused to condone the Civil War as a holy crusade, viewing it rather as arising from the "depth and perverseness of human depravity." He denounced the war as the "natural result and the righteous punishment of sins" of the entire nation, not merely one region. He commended the 1862 General Convention's stand on the war. That body, he explained, "declined all complicity with the political issues of the day," and "left to Caesar the things that are Caesar's. . . . This is as it should be. The Kingdom of Christ is not of this world."[43]

The extension of the Kingdom of Christ remained the chief preoccupation of the Episcopal Church in Oregon and Washington Territory throughout the Civil War. Pleas for men and money to establish new missions dominated Scott's messages to his convocations and to the Board of Missions. The rapidly increasing population in the mining areas between

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[42] SofM, XXVII (July, 1862), p. 206.

[43] PAC, 1862, pp. 4-8.

the Cascades and the Rocky Mountains presented an especially urgent demand for missionary labor.[44] But, Scott declared, only "self-denying itinerant missionaries" would be of any real value in the mining regions. He needed hardy souls willing to go wherever the people went, "preaching wherever they congregate, sharing their toils, their tents, and their grub, visiting the sick, and burying the dead, of whom most are murdered."[45] The Board of Missions agreed with Scott that an "effective missionary itinerancy" was the only way to reach the small and scattered towns of his area.[46] Yet the Board sent him only one additional missionary in 1863, R F. Putnam, and he left without ever entering upon duty in the district.[47] Indeed, the resignation of Kendig at Fort Steilacoom to serve as Post Chaplain at the Presidio of California near San Francisco left the jurisdiction with one less clergyman than in 1862. Moreover, Scott announced, the jurisdiction faced a crisis of "felt straitness in the pecuniary resources on which we have hitherto relied." The Domestic and Foreign Missionary Society not only decreased appropriations, but the rates of exchange between the currency of the Pacific Northwest and that in which the appropriations were paid "reduce our stipends to a small sum."[48]

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[44] Ibid., p. 6.

[45] SofM, XXVIII (November-December, 1863), p. 300.

[46] Ibid., p. 277.

[47] Minutes, DC, V, March 2, 1863.

[48] PAC, 1862, pp. 2, 9. The Domestic Committee appropriated $1500 to Bishop Scott, $2000 to missions in Oregon, and $1000 to missions in Washington Territory. The Committee appropriated only $31,350 for all domestic missionary bishops and clergy in 1863. Minutes, DC, V, January 19, 1863.

Discouraged by this reduction and by the insufficient number of Board-appointed missionaries, Scott suggested that the district establish its own missionary organization. The Domestic Committee, while giving "every evidence of sympathy," labored under the hardship of trying to keep abreast of developments in a distant field. Failure of the Committee to understand "changing phases" of the work, and the slowness of communications prompted his proposal. A local missionary committee, he said, could supplement and direct missionary work "to better purpose than any other body."[49] The convocation of 1863 failed to act upon his suggestion. Problems relating to the church schools absorbed the attention of the delegates. Trinity School at Oswego, plagued by a declining enrollment since its opening in September, 1862, faced severe financial difficulties. Thirteen day pupils and ten boarding students attended the opening quarter of the school. By the end of the school year, death, dismissals, and voluntary departures left Trinity with but five pupils. Unable to hire the needed domestic help or to supply it himself, the principal of Trinity, St. Michael Fackler, resigned. The Convocation referred his resignation to the Board of Trustees of Trinity with instructions to "use every exertion" to hire a competent person as principal if it accepted Fackler's resignation and pledged $500 a year toward that purpose. Spencer Hall, in its second year of operation, fared much better. Scott praised the "unwearied diligence, ability, and aptness" of Miss Foster in instructing the thirty pupils under her tutelage. The

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[49] PAC, 1862, p. 9.

enrollment, the "substantial progress" of the students, and their general deportment, indicated to Scott that "God's blessing evidently rested" on the school. The Board of Trustees unsuccessfully urged the convocation to provide funds for necessary repairs and to purchase a library and "philosophical apparatus" for both schools. Scott, in addition to transferring title to the school property at Oswego and Milwaukie to the Board of Trustees, offered to sell it the 460 acres adjoining the Oswego site. The convocation recommended that the Board of Trustees take advantage of the bishop's "extremely liberal proposition" and buy the land.[50] Besides his generous offer of land, Scott sought to aid the church schools by appealing for funds to the church at large. He coupled his praise of church-sponsored schools with a warning that the Roman Catholic Church was "constantly increasing her forces for the education of our children."[51]

Scott cited the two church schools, the Oregon Churchman, and the eight consecrated churches "all free from debt," as evidence of the progress of the mission during his Episcopate. He recalled the state of the field at his arrival ten years earlier: "Everything was to be done, with a scanty and scattered population, nearly all entire strangers to the Church." "Now," he avowed, "we are fairly underway," with the foundations for steady growth laid and favorable openings for three or four additional missionaries in the mining regions east of the Cascades.[52]

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[50] Ibid., pp. 12-16.

[51] SofM, XXVIII (November-December, 1863), p. 301.

[52] Ibid.

By late 1863 a rush to the mines at Malheur and Owyhee prompted Scott to revise his estimate of the number of additional missionaries needed. He declared that half a dozen zealous missionaries would find ample work in the region east of the Cascades. Indeed, with Portland, Salem, and Astoria "the only places west of the Cascade Mountains not diminished by the rush to the mines," he mused that he would transfer missionaries east of the mountains if he "believed the depression on this [west] side permanent." Convinced that the situation was temporary, he chose to send only "whatever we can add to our forces."[53] Rumors of gold discoveries on the tributaries of the Willamette near Salem and Eugene City probably influenced his decision to keep the bulk of his missionary force west of the mountains.[54] Fackler, missionary at Oregon City, spoke hopefully of the new discoveries on the western slope as creating "an available market for the surplus produce of the Willamette Valley."[55]

By 1864 hopes of rich gold finds in the Willamette Valley had largely subsided. McCormac's belief that reported discoveries of gold around Eugene would probably double the town's population by spring proved false. Disillusionment arose concerning the potential benefits of mining to established congregations west of the Cascades. Increased mining activity east of the Cascades once again weakened western stations. J. R. W.

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[53] Ibid., XXIX (February, 1864), p. 34.

[54] Ibid., p. 33.

[55] Ibid., p. 34.

Sellwood of Salem wrote bitterly of the disruptive effect of gold excitement of his congregation: "Since my residence at this place, my congregation has been again and again, and still again, composed of new members, and at present there is not a communicant here who was here when I first came."[56] Scott complained that gold finds in the new mines east of the Cascades and Blue Mountains caused congregations to "melt away like the snow before the sun," and that Satan was "busy in the hearts of thousands dragging them down to perdition."[57] In August, 1864, Scott toured the Boise Basin mining area (Idaho City, Centreville, Pioneer City, and Placerville, Idaho Territory, still a part of his jurisdiction until 1865). He found the moral and religious condition of the people "appalling" and discovered "profanity, intemperance, and dissipation in every form." An attempt to organize a church in the area would be useless, he said, but a dedicated missionary could do "a great work in itinerating."[58]

Acting upon this belief, Fackler proposed spending six months itinerating in the mining region. The Domestic and Foreign Missionary Society accepted his offer and voted an increase in his stipend. It set his salary at the rate of $1200 per annum while itinerating in the mines, and $480 per annum while at his station in Oregon City. McCormac responded to Scott's call by volunteering to itinerate for six months a year in the Willamette Valley and to serve the other six months at Eugene City. The

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[56] Ibid., (April, 1864), pp. 82-83.

[57] Ibid., (July, 1864), p. 160.

[58] Ibid., (November-December, 1864), p. 360.

Domestic Committee also approved McCormac's plan and set his stipend at the rate of $600 per annum for the six months' itinerancy and $480 per annum for the six months at Eugene City.[59] By May, 1864, McCormac reported preaching at Monroe, Eugene City, Cloverdale (twelve miles from Eugene), and Owen's schoolhouse (four miles from Eugene City). That summer he traveled over fifteen hundred miles "by wagon or horseback" in visiting Monroe, Corvallis, Oakland, and Roseburg. Although unable to "boast of numbers," he rejoiced that "prejudices are giving way, and that there is a deep strata of good feeling" toward the Episcopal Church in the communities he visited.[60] Scott commended both Fackler and McCormac for their pioneer work and urged his other missionaries to spend at least one fourth of their time itinerating.[61]

The bishop set an example for his clergy to follow by visiting several mission sites while carrying out his regular pastoral duties at St. Stephens Chapel in Portland. In 1864, in addition to his visit to the Boise Basin mining area, he toured the Puget Sound region to encourage those whom the church "left to struggle on, year after year, without the aid of a clergyman."[62] Although delighted by the continued zeal of laymen at both Olympia and Port Townsend, he expressed disappointment that

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[59] Minutes, DC, V, May 2, 1864.

[60] SofM, XXIX (August, 1864), p. 203.

[61] Ibid., (May, 1864), p. 99.

[62] Ibid., (November-December, 1864), p. 361.

he could send them no missionaries. The Domestic and Foreign Missionary Society, aware that three or four men were "greatly needed," acknowledged that not a single missionary served under its auspices in the entire Washington Territory.[63] In September the Domestic Committee appointed two new missionaries to work under Scott, but designated both for Oregon stations. I. F. Roberts from the Diocese of Kentucky took over as missionary at Roseburg and Oakland. Thomas A. Hyland from the Diocese of California officiated as missionary at Astoria. At the same meeting the Domestic Committee accepted the resignation of J. R. W. Sellwood of St. Paul's Church, Salem, which became a self-supporting parish.[64] In its November meeting the Domestic Committee, in response to Scott's repeated pleas, designated five new missionary stations for the following year: Umatilla and La Grande in eastern Oregon, Port Townsend in Washington Territory, and Boise City and Idaho City in Idaho Territory.[65]

Earlier the Board of Missions had broached the idea of establishing associate missions to serve several distant mission fields. Associate missions, as suggested by the Board, would consist of several younger missionaries serving under an older, experienced clergyman at a central mission headquarters. These ministers would divide their time between the headquarters and the outlying towns. Scott heartily approved the

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[63] Ibid., p. 338.

[64] Minutes, DC, V, September 12, 1864.

[65] Ibid., November 6, 1864.

plan and proposed Boise City as an excellent site for "even three good men" to congregate. He suggested appointing one experienced clergyman to head a mission comprising several candidates for orders. The candidates would do missionary work in scattered communities for six months and spend the alternate six months in study with their "principal." He indicated that he would be delighted to head such an associate mission with headquarters at Oswego.[66] Although he and the Board of Missions concurred in the desirability of this missionary technique, neither enlisted the clergymen necessary to implement it.

Scott was more successful in finding a replacement for Fackler as principal of Trinity School. Bernard Cornelius,"an accomplished principal, whose learning and experience are so well known on this coast," accepted the post. Judging from his report to the Board of Trustees, Cornelius encountered problems during his first year at Trinity. Only eight boarders remained to the end of the session, and he confessed that "it was no easy task to reduce the pupils to any degree of order." Some of the students had been to "no school," and "exposed to the pernicious influence of street associations," lacked any religious or moral training. Some of the older ones, whose language Cornelius found "coarse, irreverent, and profane," even "sneered at religion." "By God's grace, and by mild but firm discipline," he made them "orderly, respectful, and diligent." The Board of Trustees, although discouraged by the small enrollment, viewed the condition of the school as sufficiently encouraging to keep

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[66] SofM, XXIX (May, 1864), p. 99.

it open.[67] Continued prosperity and an average attendance of twenty-two students at Spencer Hall led the trustees to praise it as a "matter of congratulation to us all." Scott served as principal of Spencer Hall for the third quarter following the resignation of Miss Foster. He insisted that the school offer "all the branches of good education," including music, drama, Latin, and French, to insure a "substantial training for our pupils as scholars, as ladies, and as Christians."[68] The church at large disappointed him by its failure to respond to his appeals for funds on behalf of Spencer Hall. He found the indifference particularly frustrating at a time when, he asserted, "Romanists are multiplying schools all over the land, and gaining control of most of the female education of the country."[69]

By the 1865 annual convocation Spencer Hall had gained a principal and Trinity School had lost one. Miss Jane Grey, who taught classes during the last quarter of the school year, took over from Scott with his hearty commendation. During the year the twenty-four girls who attended Spencer Hall made "decided progress." The resignation of Bernard Cornelius left Trinity without a principal and "without a prospect of its continuance for some months to come." The Board of Trustees requested, and the convocation approved, contributions from each parish to retire the $430 debt owed Cornelius. Scott reminded the convocation of

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[67] PAC, 1864, pp. 5-7.

[68] SofM, XXIX (June, 1864), p. 130.

[69] Ibid., (November-December, 1864), p. 360.

Trinity School's primary purpose, the "rearing up of ministers for the Church among ourselves." He asked the delegates to give special consideration to the "momentous concern" of training a native clergy and to support the institution designated for that end.[70]

The failure of the Domestic and Foreign Missionary Society to send the Northwest an adequate number of missionaries underscored his plea. Not one new missionary entered Scott's jurisdiction in 1865. The Domestic Committee appointed P. E. Hyland as missionary at Olympia, Washington Territory, at a salary of $500 per annum, "it being stipulated that one-fourth of his time will be given to itinerating missionary work."[71] Since Hyland had been acting as rector of Trinity Church, Portland, the appointment did not increase the number of clergy in the jurisdiction. The Domestic Committee's appropriation of $1500 for Scott and $3000 for missionary stipends in Oregon remained the same as in 1864. Washington Territory received an additional $500, the amount of Hyland's stipend, to bring its total to $1500 for 1865.[72] The Committee's limited action contrasted sharply with its declaration of the need to triple immediately the missionary forces in the Oregon mission.[73]

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[70] PAC, 1865, pp. 10-11.

[71] Minutes, DC, V, June 5, 1865.

[72] Ibid., January 7, 1865.

[73] SofM, XXX (November-December, 1865), p. 450. The American Baptist Home Missionary Society also recognized the need for additional missionaries in the region. Although it supported only four missionaries in Oregon, it announced its intention to enlarge its work "in the new States and territories of the American West." The Congregationalist American Home Missionary Society supported three missionaries in the area by the mid-1860's. Oliphant, "Missionary Labors," PNQ, pp. 121, 133.

The difficulty of securing funds for missionary work from outside the jurisdiction paralleled the task of raising money within it. Thomas A. Hyland, in his first full year as missionary at Grace Church, Astoria, complained that one reason for the Episcopal Church's slow progress in Oregon was that "there are but few in the state of what are called the wealthy class." As soon as anyone "procured any considerable amount of wealth," he either returned to his native state or left for the balmy climate of California. Hyland found few men of wealth at his station and scarcely anyone claiming membership in the Episcopal Church. Although an average of 100 persons attended Episcopal services, most "knew but little of the Church and her ways."[74] McCormac confronted the same situation at Eugene City. Many of the people at his mission, he asserted, "never so much as heard of the Episcopal Church."[75] One of the Church's greatest difficulties, he noted, was that "we have so few to own us in new places. Other denominations of Christians have their members everywhere, our Church hardly one anywhere."[76] Roberts at Roseburg expressed surprise at finding "but a few acquainted with the origin, doctrine, and discipline of the Protestant Episcopal Church." He reported being questioned frequently as to "when our sect was organized" and whether it "broke off from the Methodist Episcopal Church." Few knew much about the

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[74] SofM, XXX (March, 1865), p. 98.

[75] Ibid., (August, 1865), p. 302.

[76] Ibid., (May, 1865), p. 179.

Episcopal Church. Fewer acknowledged membership. Roberts discovered only seven communicants in the area encompassing his mission around Roseburg, and "they are widely scattered."[77]

"The little flock called a church" which Roberts gathered at Roseburg treated him coldly at first. He decided that the congregation's reception was due to fears that he might preach "politics and abolitionism." He followed Scott's counsel on "preaching Christ alone" and found much less hostility after his first two months.[78] The end of the war in April, 1865, failed to dispel fully wartime antagonisms in the region. In May, 1865, McCormac complained that partisan "strife and contention run high."[79] Scott took note of this legacy of wartime bitterness in his address to the 1865 annual convocation. While devoutly thankful that bloodshed had ceased, he warned that the "greatest work remained to be done." The Episcopal Church faced the task of restoring true peace, of leavening "the whole lump of this wicked, warring, bloodstained world." Painfully aware that Christians had committed themselves to the "bitterest features" of the strife, he upheld the Episcopal Church as the place where "the voice of peace and forbearance was ever heard." He urged churchmen to assume the responsibility for reconciliation.[80]

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[77] Ibid., (October, 1865), p. 378.

[78] Ibid., (July, 1865), p. 255.

[79] Ibid., (August, 1865), p. 302.

[80] PAC, 1865, p. 8.

The Episcopal Church in the United States confronted the task of healing its own war-caused wounds and again becoming a truly national church. The process of church reconstruction began at the 1865 General Convention held in Philadelphia, the city of brotherly love. Three bishops of the Episcopal Church of the Confederate States of America attended the Convention, while the Bishops of Georgia, Virginia, Mississippi, Florida, South Carolina, and Texas stayed away. Scott wished the Convention godspeed in the ticklish business of reunification, but declined to go on the grounds that the distance and expense made it impracticable.[81]

Scott notified the Convention that he had sent Fackler to serve as missionary in the district around Boise City, Idaho Territory, and described the importance of the area as a promising missionary field. He emphasized the impossibility of one man's satisfactorily discharging the duties of bishop in a jurisdiction the size of his, and requested its division. The "least expensive and most efficient plan," he suggested, entailed combining those parts of Oregon and Washington Territory west of the Cascades, "where most of my work has heretofore lain." He advised disregarding political units and territorial lines in the interest of the church. If this plan proved unacceptable, he urged the Convention at least to remove Idaho Territory from his district.[82] The Board of Missions suggested designating Washington Territory a separate missionary

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[81] JGC, 1865, pp. 219, 324.

[82] Ibid., pp. 323-324.

district, and combining Idaho Territory with Utah Territory to form another jurisdiction.[83] In a thorough reorganization which placed all of the territories "not now organized into Dioceses" under five missionary bishops, the General Convention made Idaho Territory part of the jurisdiction of the Missionary Bishop of Colorado.[84] Scott retained all of Oregon and Washington Territory.

The Convention emphasized the need to aid western missionary jurisdictions. The end of the Civil War made "free again the tide of immigration . . . to our western borders."[85] The church in the southern dioceses, however, appealed "as no other part of the great home field can appeal to this Board, for missionary cooperation."[86] Torn by the pressing needs of both the South and the West, the Convention's Committee on the Domestic and Foreign Missionary Society called for increased support of the entire domestic field which "never made such demands upon the zeal and liberality of the Church as now." Fortunately, the Committee observed, both the foreign and domestic departments of the Society received more money during October 1, 1862, to October 1, 1865, than during October 1, 1859 to October 1, 1862.[87] Reflecting this upsurge in giving and the church's renewed interest in western missionary work, the Domestic

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[83] SofM, XXX (November-December, 1865), p. 409.

[84] JGC, 1865, p. 200.

[85] Ibid., p. 305.

[86] SofM, XXX (November-December, 1865), p. 403.

[87] JGC, 1865, pp. 303-304. Receipts for 1862-1865 totalled $176,553; those for 1859 only $147,417. In 1865 the Domestic Committee supported 112 missionaries at 137 mission stations.

Committee increased its appropriation for Scott's jurisdiction from $6000 in 1865 to $10,200 in 1866. The Committee granted $300 increments to Scott and to missionary stipends in Washington Territory, while designating an additional $3600 for new missionary stations in Oregon.[88]

The missionary jurisdiction of Oregon and Washington Territory emerged from five years of civil strife with at least the promise of increased financial support, and freed from the responsibility of ministering to Idaho Territory. Its progress during the war appeared less than encouraging. The war, gold rushes, inadequate funds, and an insufficient number of missionaries had combined to retard its development. Approximately the same number of clergymen served the same number of churches and mission stations in 1865 as in 1860. The area between the Cascades and Idaho Territory still held no Episcopal missionaries.

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[88]Minutes, DC, V, December 4, 1865.

CHAPTER IV

YEARS OF RECOVERY, 1866-1870

In the immediate post-Civil War period Bishop Scott grew increasingly dissatisfied with the missionary organization of the Episcopal Church. He complained of being "repeatedly cramped and hindered" by the Domestic and Foreign Missionary Society. He charged that the rules of the Board governing appointments and appropriations, and the delay and uncertainty of mail communications, interfered with his conduct of the mission. At the 1866 convocation, halfway into the missionary year, Scott remarked that he had received no notice of the missionary appointments and appropriations for the year despite the fact that the Domestic Committee made the 1866 appropriations in December, 1865. He disavowed any intention of finding fault with the members of the Committee, declaring that the "evil is inherent in the system of thus conducting missionary work at such a distance. . . ." Surely, he suggested, the church could devise a more "prompt and efficient means" of conducting its missions.[1] He proposed entrusting a "larger discretion" either to the missionary bishops or to missionary committees "on the ground." Greater leeway in employing missionaries, appropriating funds, and adopting

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[1] PAC, 1866, p. 9.

stations or itinerancies, would avoid "vexatious delays" and strengthen the mission fields.[2]

Another means of facilitating the church's missionary program, he averred, lay in granting greater freedom to individual dioceses and missionary jurisdictions. Each one could better "adopt its labors to the field it serves," than could the Board of Missions. The need for local flexibility and adaptability prompted his proposal to establish separate provinces (organizational units comprising the Dioceses and missionary jurisdictions within particular geographical areas) within the church. These would provide "greater freedom and promptness of action" than the triennial meetings of the General Conventions permitted.[3]

Scott's growing disillusionment with the Domestic and Foreign Missionary Society and the General Convention as missionary agents was provoked by more than mail delays and Board rules. His repeated calls to the two organizations for more missionaries "either die utterly away, or sink to the faintest whisper before reaching the ears of our brethren." His heart "grew sick" in seeing "the most favorable openings" for the church remain unoccupied year after year, "many of them finally passing out of our reach."[4] The General Convention's refusal to follow his original proposal for dividing his jurisdiction also galled him. He charged the General Convention with "folly" in establishing "unwieldy and

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[2] PBM, 1866, p. 96.

[3] PAC, 1866, p. 7.

[4] PBM, 1866, p. 96.

impractical" missionary districts. In relieving him only of Idaho Territory the General Convention manifested its "unrealistic view" of the nature of western missionary jurisdictions. That portion of his field west of the Cascades constituted "more than enough" work for any one bishop. The actions of the Board of Missions and the General Convention in burdening a bishop with a responsibility he could not fully discharge seemed to him "worse than unwise".[5]

Discontinuance of both church schools added to Scott's discouragement in 1866. The resignation of Miss Jane Grey as principal, from "some cause unknown," forced the closing of Spencer Hall at the end of the summer term.[6] The Board of Trustees of Trinity School shut its doors as a result of financial troubles and inability to find a principal. Scott expressed deep regret over the closing of an institution intended to raise a native clergy, and admonished the jurisdiction to give more for the school's future support. A system of public schools, he acknowledged, "is perhaps, in some form a necessity," but the church needed to provide a distinctively Christian training. Since people, he commented, invested freely in whatever "tended to worldly luxury and ostentation," money should be forthcoming for "religious instrumentalities."[7]

Scott found some consolation in 1866 in the consecration of two new churches in Washington Territory. Lay leadership and sacrifice

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[5] PAC, 1866, pp. 6-7.

[6] Ibid., 1867, p. 14.

[7] Ibid., pp. 8-9.

accounted for the erection of both buildings. When P. E. Hyland of Olympia made a missionary tour of Puget Sound, he discovered a "substantial church building" at Port Townsend, a city with no minister and few Episcopalians. The people of Port Townsend, without any church services, decided to adopt the Episcopal service and to erect a community house of worship. A member of the Presbyterian Church first read the Episcopal service. The Church, consecrated by Scott on August 26, 1866, stood as a small landmark in interdenominational lay cooperation.[8]

Hostility, rather than cooperation, marked denominational relations at Olympia, site of the other church consecrated in 1866. Hyland complained that the Methodists sent "one of their best preachers" to Olympia as a resident pastor to replace his itinerant predecessor, and to counteract the influence of the Episcopalian Church. The Presbyterians, in like manner, did "their utmost" to secure a settled pastor. Both of these denominations, Hyland declared, "appear to have a great dread of our Church and leave nothing undone or unsaid to wound it." The few communicants of the Episcopal Church "labored constantly" against this "strong current of opposition" to complete a church edifice costing about $1200. They did so despite the absence of a regular minister during the Civil War years. Scott consecrated St. John's Church in Olympia on September 3, 1866, during one of two missionary tours of the area.[9]

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[8] SofM, XXXI(June, 1866), pp. 313-315.

[9] Ibid., (January, 1866), pp. 13-14.

In addition to touring the Puget Sound area twice, he visited every point in his jurisdiction where the church held services in 1866. He discontinued his visits to Idaho Territory, however, following its transfer to another missionary jurisdiction.[10] While grateful for the division of his field, he regretted the loss of Fackler, whom he had sent as missionary to the Boise City area of Idaho Territory. Fackler was one of the two missionaries who had greeted Scott when he first came to Oregon in 1854.[11] The arrival of William H. Stoy, formerly of the Diocese of New York, helped to offset the transfer of Fackler.[12]

Fackler's tenure as missionary in Idaho Territory proved of short duration. In January, 1867, on a steamer trip back East to join his wife and daughter, he contracted cholera and died.[13] After twenty years in Oregon and Idaho Territory, more than sixteen of these years as a missionary of the Domestic and Foreign Missionary Society, Fackler's death weighed heavily on Scott and his jurisdiction.[14]

The death of his long time co-worker intensified the bishop's concern over his wife's "deteriorating" health. In fact, he told the

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[10] PBM, 1866, pp. 94-95.

[11] PAC, 1866, pp. 6-10. John McCarty had joined Fackler in welcoming Scott. The two other early missionaries, Richmond and Woodward, had returned to the East before Scott's arrival.

[12] Ibid., p. 2.

[13] SofM, XXXII (December, 1867), Appendix, p. 18.

[14] PAC, 1867, pp. 6-7. Scott said of Fackler: "He was diffident, perhaps to a fault, but ever sincere and manly, sound in judgment and firm in all in his views and purposes."

1867 annual convocation that a physician indicated that a long change in residence offered the only means of relief for his wife. While characterizing his own health as still good, he acknowledged a rapid decline in his power of endurance and his physical energy.[15] Hyland's report of a missionary tour with Scott underscored the bishop's need for energy and endurance. For about 100 miles of the tour a canoe served as "the only feasible means of transport." During the canoe trip they traveled "night and day without any other covering than that we stood in the day previous, exposed to the scorching sun and the chilling midnight air, to say nothing of the dangers incident to travel in an Indian boat twelve feet long and three feet wide."[16] For reasons of health, Scott explained, it might be better "for the welfare of the mission that my place be transferred to another." Therefore, he announced, he would shortly leave for the East with his wife and submit the question of his retirement to the judgment of the House of Bishops. Such a step, he assured the convocation, "is not contemplated from any dissatisfaction with the Diocese [sic]. On the contrary, there is not a Diocese for which I would exchange it. . . ." The convocation responded with a lengthy resolution expressing regret at his departure and possible resignation and avowed full confidence in his Episcopate.[17]

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[15] Ibid., p. 10.

[16] SofM, XXXII (January, 1867), p. 37.

[17] PAC, 1867, pp. 10-17.

Scott used the occasion of the annual convocation to review his thirteen years as missionary bishop of Oregon and Washington Territory. He recalled that when he first arrived, the few Episcopalians in the region boasted no church building, "but were obliged to use any rooms we could procure temporarily for that purpose. . . . Now we have twelve regularly set aside for that purpose." He stated that all the churches stood free of debt, and that others could have been erected if he had found clergy to occupy them. On his initial tour of the jurisdiction in 1854, he discovered less than twenty persons known as communicants of the Episcopal Church. While unable to state the "present number" of communicants in the absence of any parochial reports, he praised the comparative increase.[18] The fact that the additions came about almost wholly from elements largely and widely at variance with her [the Episcopal Church] system and practice" testified to the missionary character of his Episcopate.[19] In view of the "peculiarly elementary and difficult" nature of the work, he called the church's progress under his guidance "most encouraging."[20]

The convocation's Committee on the State of the Church concurred in Scott's assessment of the field. It declared that while not satisfactory in all respects, the work cheered and encouraged the church. The jurisdiction, however, still exhibited "peculiar difficulties in the way of Church extension." Its isolated position, and its inadequate

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[18] Ibid., p. 7.

[19] Ibid., p. 19.

[20] Ibid., p. 8.

transportation and communication with the rest of the country and within the region itself constituted major obstacles. The population's "indifference to religion under any form" posed another continuing problem for the church.[21] John W. Sellwood of Oregon City, one of six missionaries appointed by the Domestic Committee for 1867, complained of laboring "under many disadvantages arising from our not being pioneers in the field."[22] The Episcopal Church encountered the established congregations of other denominations when it arrived in the region. Episcopalians, not being a "migrating people," failed to settle new regions as did the members of other denominations. Sellwood expressed doubt that any other state in the Union held "such a small sprinkling of Episcopalians as Oregon."[23]

The Domestic and Foreign Missionary Society faulted Episcopalians for reasons other than, but perhaps connected with, their lack of pioneering spirit. It indicted the Episcopal Church for being too self-satisfied and resting "all too calmly and confidently upon the securities of our ecclesiastical position and the greatness of our privilege."[24] The record of the church's missionary endeavor read like a "catalogue"

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[21] Ibid., p. 19.

[22] SofM, XXXII (January, 1867), p. 37. The other five missionaries, with their stations and stipends, were: T. A. Hyland, Astoria, $500; P. E. Hyland, Olympia, $500; J. McCormac, Eugene City, $600; I. F. Roberts, Summerville, $500; and J. R. W. Sellwood, Milwaukie, $500. Minutes, DC, VI, February 4, 1867.

[23] SofM, XXXII (January, 1867), p. 37.

[24] Ibid., (December, 1867), Appendix, p. 27.

of lost opportunities. To redeem itself the Board of Missions urged the church to employ more itinerant missionaries to "plant the standard of our Apostolic Church in regions where it is now unknown." The Board also recommended placing missionaries among Indian tribes on a "more extensive and effective scale than any heretofore considered or attempted by this Board." It neglected to establish any new Indian missions, however, and more than a decade elapsed before any appeared in Oregon and Washington Territory. The Board earnestly requested the "Western Missionary Bishops" to consult together concerning the "expedience of memorializing the general Government in reference to the duty of a Christian nation in its treatment of the Indian tribes."[25]

Scott, however, never knew of the action of the Board regarding Indian missions. On July 14, 1867, he died in New York City after being ill on the long voyage from Oregon.[26] The Domestic and Foreign Missionary Society mourned the loss of "a most faithful and devoted servant of Christ," whose "self-denying labors have made a lasting record on the memory of the Church. . . ."[27] The Washington Standard referred to him as the "honored bishop, the beloved pastor, the faithful minister of Christ's Church."[28] On August 17, 1867, laity and clergy of the

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[25] Ibid., pp. 14-15.

[26] Ibid., (August, 1867), p. 576.

[27] Ibid., (December, 1867), Appendix, p. 13. The Domestic Committee paid the expenses attending the sickness and burial of Bishop Scott ($538), and gave his widow the remainder of his year's stipend ($375). Minutes, DC, VI, September 16, 1867.

[28] Washington Standard (Olympia), July 27, 1867.

jurisdiction met informally and passed a resolution eulogizing Scott and extending its sympathy to his widow.[29]

The House of Bishops, meeting in Special Session on February 5, 1868, elected Benjamin H. Paddock, Rector of Christ Church, Detroit, Michigan, as missionary bishop to succeed Scott. Paddock declined the election, however, and the appointment of a new bishop awaited the action of the General Convention meeting held in October, 1868.[30] Lacking the leadership of a bishop, the missionary jurisdiction of Oregon and Washington Territory achieved little in the way of church extension during 1868. The Domestic and Foreign Missionary Society declined to set aside any money for the vacant post of bishop and cut the 1868 appropriations for the jurisdiction's missionary stipends.[31] Since the number of missionaries and missionary stations authorized by the Domestic Committee remained the same, individual missionaries received less money.[32] Lack of a missionary bishop to oversee the field apparently accounted for the reduced appropriations inasmuch as the Domestic Committee's income increased during the 1867-1868 fiscal year.[33]

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[29] PAC, 1868, p. 6.

[30] JGC, 1868, p. 287. The General Convention of 1865 had provided for the election of missionary bishops by the House of Bishops, with the consent of the Standing Committee of each diocese, if a vacancy occurred during the recess of the General Convention. JGC, 1865, p. 118.

[31] Minutes, DC, VI, January 7, 1868.

[32] Ibid., March 5, 1868.

[33] JGC, 1868, p. 368. Domestic Committee receipts increased by $8000 to over $117,000. The Committee supported 162 missionaries at 194 mission stations.

The annual convocation of 1868. meeting without a bishop, transacted a minimum of business. After hearing the various committee reports on the condition of the field, it postponed action on important matters until the next convocation. A suggestion by John Sellwood to consider organizing a diocese in Oregon occasioned some debate. The convocation deferred action by tabling a resolution which declared it "expedient to proceed with the organization of the Diocese of Oregon at this time."[34] In the absence of a missionary bishop both the convocation and individual clergymen communicated directly with the Domestic and Foreign Missionary Society concerning missionary stations and transfers within the jurisdiction. The Domestic Committee denied the appeal of the Standing Committee of the convocation to make Vancouver, Washington Territory, a missionary station. It approved Roberts' request for a transfer from Summerville, Oregon, to Seattle, Washington Territory.[35]

Neither clergy nor laity represented the missionary jurisdiction of Oregon and Washington Territory at the General Convention of 1868. The Convention elected Benjamin Wistar Morris, Rector of St. Luke's Church in Germantown, Pennsylvania, Missionary Bishop.[36] Elected in October, Morris' consecration took place in St. Luke's Church on December 3, 1868. On the evening of his consecration the Standing Committee of his missionary jurisdiction wrote a letter to him describing briefly some

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[34] PAC, 1868, p. 6.

[35] Minutes, DC, VI, September 21, 1868.

[36] JGC, 1868, pp. 88, 95.

of the problems he faced in his new charge. At least five important missionary points required clergy immediately. To fill these stations he needed to persuade the Domestic and Foreign Missionary Society to appoint five clergymen and to appropriate $500 or $600 for each post. St. Paul's Church, Salem, which offered $1500 per annum for a clergyman, had been without a rector for three years. Both church schools remained "inoperative" for want of qualified persons to run them. The Board of Trustees had sold the property of Trinity School for boys three years previously for $4000, which amount drew ten percent interest per annum. The Standing Committee suggested several plans for reopening the schools. The first entailed using the proceeds from the sale of Trinity to buy a 325 acre lot near Portland for a boys' school. Another plan involved purchasing three-fourths of a block in Portland from Scott's widow to serve as the site for a new girls' school. A third called for Morris to bring a family with him to the Northwest to reopen and supervise Spencer Hall.[37]

Armed with this report, Morris began a visitation program in several of the eastern dioceses to arouse interest, enlist clergymen, and secure financial support for his new field. He gave eighty missionaries addresses in the Dioceses of Pennsylvania, Maryland, Delaware, New Jersey, New York, Long Island, Connecticut, and Massachusetts before leaving for the West Coast.[38] On April 1, 1869, the Domestic Committee appropriated

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[37] SofM, XXXIV (February, 1869), p. 66.

[38] PAC, 1869, p. 18.

$2000 to defray his expenses in moving to Oregon, and three weeks later he sailed from New York, arriving in Portland on June 2.[39] Between his June arrival and the September meeting of the annual convocation, held late to allow him to survey his field, he visited all the churches and mission stations in Oregon plus Vancouver, Washington Territory. On the basis of his brief examination of the field, he advised all missionaries to extend their ministries as widely as possible to several congregations instead of serving only one. At least one-fourth of their time, and usually more, should be given to itinerant work. Secondly, he told the laity to assume more responsibility for services at stations not reached by clergy. And, thirdly, he suggested that the Church begin immediately to establish more Sunday schools for the young people of the region.[40]

To gain more information about the jurisdiction, he asked parishes to submit annual reports to the convocations. For the first time the convocation Journal contained parochial reports and a statistical summary of the state of the church. They revealed that during the year the church baptized 123 persons and confirmed twenty-nine to bring the total number of communicants to nearly 250. The eleven churches averaged a total weekly attendance of over 450 and the year's contributions amounted to over $12,000.[41] Morris admitted that Episcopalians were "as yet a small

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[39] Minutes, DC, VI, April 1, 1869. PAC, 1869, p. 18.

[40] PAC, 1869, p. 20.

[41] Ibid., p. 43.

band in this wide country," but chose to emphasize the more encouraging aspects of the work.[42] He asserted that with additional lay help and an expanded program of itinerancy, the church could grow rapidly. Any appreciable increase in itinerancy, however, would have to take place without a corresponding hike in appropriations from the Domestic and Foreign Missionary Society. The Domestic Committee granted no increase to Morris or to Washington Territory, and only $200 more to Oregon for 1870.[43]

Morris did not permit meager appropriations to dash his hopes for the jurisdiction. His organizational skill, fund-raising aptitude, and physical energy revitalized the mission field. He began making plans and soliciting gifts for reopening the church schools immediately upon his arrival in Oregon. On November 27, 1869, four months to the day after he started to work on a new girls' school in Portland, he, his family, and a corps of teachers took possession of St. Helen's Hall. He then supervised the enlargement of the school by moving St. Stephen's Chapel next to it, raising the chapel and constructing an entire story under it. The resulting "chapel and five commodious and convenient school rooms, in one building, closely connected with the dwelling part of St. Helen's Hall," provided ample room for 130 students, including twelve boarders. Not content with this accomplishment, he further proposed constructing a two-story building to house a laundry, gymnasium, and

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[42] Ibid., p. 20.

[43] Minutes, DC, VI, December 6, 1869.

twenty additional dormitory rooms.[44] In January, 1870, he asked for construction funds through the Spirit of Missions. Mrs. William Welsh, wife of a prominent Episcopal layman of Philadelphia, accepted the leadership of a committee to make a church-wide appeal for $5000 for St. Helen's Hall.[45] By September, 1870, Mrs. Welsh's committee raised and sent to Morris more than one-half of the amount requested.[46] The bishop's Philadelphia background benefitted his new jurisdiction for the first of many times. The annual convocation of 1870 praised him for his work on behalf of St. Helen's Hall, and voted proceeds from the sale of Spencer Hall, the former girls' school at Milwaukie, to St. Helen's.[47]

Under Morris' leadership a new boys' school also took shape in 1870. He used the gift of four blocks of land in Portland as the site for the school and laid the cornerstone of one wing on July 5, 1870. Gifts from donors in the East and money from his missionary fund advanced the construction, and on September 6, 1870, the Bishop Scott Grammar School and Divinity School opened. Professor Charles H. Allen, former Superintendent of the State Normal School in Plattesville, Wisconsin, took over as principal, and the Rev. John Rosenburg arrived from San Francisco to teach ancient and modern languages, and to hold

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[44] PAC, 1870, pp. 18-24.

[45] SofM, XXXV (January, 1870), p. 12.

[46] Ibid., (September, 1870), p. 481.

[47] PAC, 1870, p. 11.

Sunday services in St. Stephen's Chapel.[48] During its first term the school enrolled more than fifty boys, and the convocation of 1870 lauded both it and St. Helen's Hall as "efficient schools of training for boys and girls under Church influence. . . ." The convocation also adopted a plan to disincorporate Trinity School and use the accrued funds from its sale for Bishop Scott Grammar School.[49]

The bishop's money-raising talents enriched more than the jurisdiction's educational projects. His success at soliciting donations for his discretionary fund paid off handsomely in the purchase of church property. He added $300 from the fund to a $600 gift from the citizens of Eugene City to acquire a property consisting of four acres of land, a garden, an orchard, a dwelling house, and a school house. Money from the fund and from citizens of McMinnville paid for a block of land for a church site in that town. He also travelled to Corvallis to accept from its citizens a half of a block of land dedicated to church use. And a friend "in the East" sent him $1000 to begin construction of St. David's Church in East Portland. Individual congregations within the jurisdiction also responded to his pleas for funds. At the convocation of 1870 he listed contributions of $11,000 for sustaining the ministry of the church at home, for parochial, diocesan, and general missionary purposes. Gifts for the purchase of various lots and gifts of others totalled $2000. The

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[48] Ibid., pp. 24-26.

[49] Ibid., pp. 11-14. Of the 175 students enrolled in the two schools, eight came from Washington Territory, two from Sitka, Alaska, and the rest from Oregon. PBM, 1870, p. 174.

donation of four blocks of land, estimated worth $8000, and gifts of $3000 for Bishop Scott Grammar School brought the year's total contributions for church and educational projects to $24,000.[50]

Establishing schools and raising money accounted for only a part of his work during the first full year in his new charge. In October, 1869, after the conclusion of the September convocation, and during the final stages of preparing St. Helen's Hall for its formal opening, he made his first missionary visit to the Puget Sound area. He held services at Olympia, Tumwater, Steilacoom, Seattle, Port Ludlow, and Port Townsend. Visits to Salem, Dayton, Corvallis, and Vancouver filled his November itinerary. He had little time to leave Portland in December while St. Helen's Hall was being enlarged. In January, 1870, however, he attended the first two of a series of missionary convocations which he instituted in an attempt to bring his isolated clergy together.[51] He designed the occasional gatherings of clergy for a few days of informal private meetings and public worship services to strengthen the church's position at the site of the convocations. The initial meeting, held at St. Luke's Church in Vancouver, Washington Territory, January 13-17, adopted plans for the conduct of future convocations, including taking up missionary collections at each worship service. At the second convocation, held January 27-29 at McMinnville, Oregon, the bishop found the community almost entirely

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[50] PAC, 1870, pp. 27-28.

[51] Ibid., pp. 18-21.

ignorant of Episcopal services, and used the meetings to teach the residents about the church.[52]

Besides his regular duties in Portland, he officiated at Milwaukie, Butteville, Oregon City, Vancouver, Astoria, Salem, and Corvallis during February and March, 1870. A trip to San Francisco in April with William H. Stoy, C. R. Bonnell, and John Sellwood, for a Delegate Missionary Meeting, provided Bishop Morris a change of scenery. In May he made his first official visitation east of the Cascades, holding services at The Dalles, La Grande, Union, Baker City, and Walla Walla. He called the latter community the "largest and most promising town east of the Mountains," and foresaw it as a missionary center, with clergy stationed there visiting the Grande Ronde and Powder River Valleys in Oregon. At the time, however, he could spare no missionary for the post. During June and July missionary convocations at St. John's Church, Olympia, and at Seattle, Washington Territory, interrupted his regularly scheduled services.[53]

In his visits and at the missionary convocations, he enlisted the cooperation of the dozen clergy within his jurisdiction. About one half of them held appointments from the Domestic and Foreign Missionary Society. At its April, 1870, meeting, the Domestic Committee confirmed the nominations of five missionaries to serve under Morris for the full calendar year, and in its June meeting added A. S. Nicholson as

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[52] Ibid., pp. 7-9.

[53] Ibid., pp. 19-20.

missionary at Fort Vancouver, Washington Territory.[54] Later the Committee approved the bishop's request for the appointment of R. W. Summers as missionary at Eugene City beginning October 1, 1870.[55] Summers replaced D. McManus from the Diocese of Arkansas, who arrived in March to officiate at Eugene City, but left during the summer. One missionary of the Domestic Committee, McCormac, oldest resident clergyman in the mission, left in April for Gold Hill, Nevada.[56] Morris urged all of the clergy under his authority, rectors and missionaries alike, to emphasize "household preaching" and "weekday work" in their ministries. This type of continual pastoral care, he asserted, would build up the church in the region. He also urged every minister to guard against discussing any topics "foreign to his high calling," and advised them to avoid sermons dealing with "art, science, literature, government, politics, social and domestic economy," and preach only "the simplicity that is Christ."[57] Whatever the sermon fare, the Episcopal Church in the Pacific Northwest added seventy-two communicants during Morris' first full year in the region, a thirty percent increase.[58] The Board of Missions joined his convocation in praising him,

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[54]Minutes, DC, VI, April 8, 1870, and June 6, 1870. In 1870, the American Baptist Home Mission Society supported two missionaries in Oregon and one in Washington Territory, while the American Home Missionary Society appointed three missionaries for Oregon and one for Washington Territory. Oliphant, "Missionary Labors," PNQ, pp. 131-133.

[55]Minutes, DC, VI, September 19, 1870. In its November meeting the Committee appropriated $400 travel expenses for Summers. Minutes, DC, VI, November 7, 1870.

[56]PAC, 1870, pp. 16-17.

[57]Ibid., pp. 30-32.

[58]Ibid., p. 41.

citing his "skill and zeal in organizing work" and in "reviving the several works of education and of missions begun by his predecessor."[59] Increased giving, regular parochial reports, and frequent Episcopal visitation attested to the influence of the region's new bishop. At the end of the second decade of Episcopal missionary work in the Pacific Northwest, foundations for steady growth and leadership alive to the possibilities of rapid church extension seemed to have emerged. Yet it remained to be seen whether the Domestic and Foreign Missionary Society, and the church at large, would match this increased missionary activity with larger appropriations and additional appointments.

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[59] PBM, 1870, p. XIV.

CHAPTER V

YEARS OF INCREASED ITINERANCY, 1871-1875

The Episcopal Church in the Pacific Northwest began its third decade of missionary work without any increase in appropriations or appointments from the Domestic and Foreign Missionary Society.[1] For 1871, the Domestic Committee granted $3500 to Bishop Morris, $2000 to missionaries in Oregon, and $675 to those in Washington Territory, the same as in 1870. It named seven missionaries to serve under Morris, four in Oregon and three in Washington Territory, leaving the total number of Episcopal clergymen in the region at twelve.[2] Although the Board of

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[1] Minutes, DC, VI December 19, 1870. The appropriations for the mission remained the same despite a $33,000 increase in the receipts of the Domestic Committee for the year ending October 1, 1870. Nationally, the Committee appointed 209 missionaries to serve 225 mission stations in 1871, an increase of seventeen over 1870. JGC, 1871, p. 512.

[2] Minutes, DC, VI, February 20, 1871. The seven missionaries were: T. A. Hyland of Astoria, J. R. W. Sellwood of Milwaukie, John W. Sellwood at Oregon City, J. H. Babcock at Corvallis (appointed at the September 25 meeting), P. E. Hyland at Olympia, R. W. Summers at Seattle, and A. S. Nicholson at Vancouver. A total of 212 clergymen, 162 in Oregon and 50 in Washington Territory, ministered to the 220 congregations in Oregon and 47 congregations in Washington Territory. The denominational distribution of congregations in Oregon was: Methodist--97; Baptist--28, Christian--26, Presbyterian--20, Roman Catholic--13, United Brethren--10, Episcopal--9, Congregationalist--8. The classification in Washington Territory was: Methodist--16, Roman Catholic--11, Episcopal and Christian--4 each, Baptist, Presbyterian, and United Brethren--3 each, and Congregationalist--2. U. S., Bureau of Census, Ninth Census of the United States: 1870, Population, I, 753, 762, 552, 558.

Missions sent few new missionaries to the area, one clergyman from the Diocese of Connecticut volunteered for five years mission work in Oregon and Washington. Morris accepted Lemuel H. Wells' offer and his request that he not be assigned to an established church, but sent into "real missionary work," as far to the front as a good field could be found.[3] When Wells arrived in July, 1871, he assumed the rectorship of St. John's Church in Olympia, a post left vacant by P. E. Hyland's resignation and subsequent assignment to Port Townsend. In September, however, Morris gratified Wells' desire to be at the front by appointing him missionary at Walla Walla. George Burton, of the Diocese of California, arrived in Oregon in June and took charge of Trinity Church, Portland. He replaced William H. Stoy, who had resigned after nearly six years as rector to return to the Diocese of Wisconsin.[4]

With the aid of his dozen transient ministers, Morris attempted to keep the Episcopal Church abreast of new developments in his jurisdiction. Progress in railroad construction, for example, prompted the bishop to establish churches along the rail lines. When the Northern Pacific Railroad named Kalama, Washington Territory, on the Columbia River about forty miles below Portland, as a depot, Morris immediately visited the town to set up a mission. In February, 1871, the proprietors of Kalama gave the bishop four town lots, and he arranged for the construction of

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[3] PBM, 1871, p. 120.

[4] PAC, 1871, p. 19.

a chapel.[5] Morris held the first Sunday services in a Kalama restaurant on February 3. On February 18, assisted by John Sellwood, John Rosenberg, and A. S. Nicholson, he laid the cornerstone for St. Andrew's Chapel, which was ready for occupancy by May 14.[5] J. R. W. Sellwood reported that the Oregon and California Railroad Company had established a depot at Milwaukie in 1870, and had also erected a sawmill which employed one hundred men.[6] In his annual report to the Board of Missions, Morris noted the progress of both the Northern Pacific and the Oregon and California Railroads, and urged the appointment of two itinerant missionaries to follow railroad construction, "keeping pace in their ministrations with the development of the country."[7] As with so many other of Morris' suggestions, the Board took no action on the proposal.

The Board of Missions also failed to act on the bishop's plea for funds to establish an orphanage to care for the "deserted and neglected little ones" in his area. He observed that only Roman Catholic orphanages cared for the "souls or bodies" of the orphans, and he disliked their "passing under these influences and into the fold of that church."[8] While

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[5] Ibid., p. 21. The Methodists also arrived early in Kalama. J.F. DeVore, Presiding Elder of the circuit, secured two lots and laid the cornerstone for a Methodist Church at the same time as Morris laid the cornerstone for the Episcopal Church. Washington Standard (Olympia), February 11 and February 25, 1871.

[6] SofM, XXXVI (January, 1871), p. 10.

[7] PBM, 1871, p. 120.

[8] Ibid., p. 127.

unable to establish an Episcopal orphanage in 1871, Morris reported success in the Church's attempts to help another group of children. In his address to the annual convocation, the bishop praised the special school for Chinese boys begun in June, 1870, at St. Helen's Hall in Portland. An average of about twenty Chinese youth attended classes in reading, writing, spelling, and the "principles of Christian religion" held five nights a week. Morris asserted that the school gave promise of "reaching these benighted minds with the light of the Gospel."[9] One teacher, while pleased with the students' progress in reading and writing, admitted scant success in acquainting them with the Gospel. In fact, she wrote, when the Chinese boys repeated the Lord's prayer as part of their regular drill, they had little idea what they were learning. The children showed their appreciation of the school by occasional gifts to the teachers of candied nuts, fruit, flowers, and Chinese fans. Only the scarcity of volunteer teachers limited the school's attendance since "as many as we can teach will be glad to come." The greatest difficulty in the work lay in the transient status of the Chinese parents, who moved constantly in search of employment.[10]

St. Helen's Hall completed its second academic year with more students and a larger building. Eleven teachers instructed the 179 girls enrolled. In its first full year, the Bishop Scott Grammar School admitted twenty-one boarding pupils and sixty-two others. Professor R. W.

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[9] PAC, 1871, p. 30.

[10] SofM, XXXVI (January, 1871) p. 7.

Laing, M. A., succeeded Charles Allen as headmaster in March, 1871, and George Burton volunteered to teach Classics and mathematics in addition to handling the religious instruction of the boys.[11] Judge A. E. Wait, treasurer of Bishop Scott's Grammar School, gave eighty acres of land in Washington Territory to start an endowment fund for the school. Excluding this land, the proceeds from the sale of Trinity School, plus $131 donated by the jurisdiction's churches, and $376 in pledges, raised the fund to $5996.[12] General John Adair, of Astoria, gave the Episcopal mission eight acres of land overlooking Astoria Bay to be used for "a summer residence for our growing corps of school teachers" or some other "important Church institution."[13] The convocation expressed satisfaction at the progress of its educational ventures.

Expansion of school buildings, gifts of land, church contributions, and the completion of two new chapels, St. Andrew's at Kalama and Good Samaritan at Corvallis, brought the total value of church property to $318,450. Annual offerings to both domestic and foreign missions also increased during 1871.[14] Total contributions of $12,000 marked a fifteen percent increase over 1870, while the seventy additional communicants represented a twenty percent gain. The Committee on the State of the Church

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[11] PAC, 1871, p. 27.

[12] Ibid., p. 8.

[13] PBM, 1871, p. 122.

[14] JGC, 1871, p. 492.

concluded that the missionary jurisdiction had made "considerable spiritual and material progress."[15]

Two missionary convocations and two extended visitations by Bishop Morris contributed to this advancement. From February 9-12, 1871, Bishop Morris met with Stoy, Hyland, J. R. W. Sellwood, Bonnell, Rosenberg, and John W. Sellwood at St. Paul's Church, Oregon City, for informal private meetings and four days of public services, including several devoted to the subject of missions. These same clergy, with the exception of Stoy, met at St. Paul's Church, Salem, May 18-21 for additional mutual counsel and public worship services. In April, Morris traveled to Walla Walla, Washington Territory, and then to Lewiston, Idaho Territory, under the jurisdiction of Bishop Tuttle. While in Idaho Territory the bishop held services at Fort Lapwai Indian Agency, where a layman, Dr. Greenleaf, the Post-Surgeon, conducted services and a Sunday School. In June Morris toured the Puget Sound area to officiate and to encourage increased lay leadership. He led services at Olympia, received a lot for a church at Steilacoom from the "original owner" of the town, and consecrated Trinity Church at Seattle.[16] In September, unaccompanied by any lay delegates, Morris left for Baltimore, Maryland to participate in the church's General Convention. Ways to encourage more missionary work among the Indian tribes occupied the attention of the meeting. The Convention adopted a resolution pledging continued cooperation with

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[15] PAC, 1871, pp. 16, 47.

[16] Ibid., pp. 20-23.

President Grant's "Peace Policy" of attempting to civilize, Christianize, and assimilate the Indians. It encouraged the Board of Missions to nominate Indian agents for certain tribes of the Sioux and Poncas, and authorized the appointment of a Standing Commission on Indian Affairs to operate within the Board of Missions in "supervising the secular work of the agencies" and "invoking the aid of the federal Government" in protecting the rights of the Indians.[17] In addition to charging the Indian Commission with the "care of Indian missionary work," the General Convention established a new Indian missionary jurisdiction, called Niobrara, in South Dakota.[18] The General Convention failed to establish any Indian missionary jurisdiction in the Pacific Northwest. The Board of Missions nominated no agents for Indian agencies in Oregon and Washington, and appointed no missionaries to the Indians in Morris' district. Evidently the policy of deferring action among the Indians, set forth in the 1851 letter of instruction, remained in effect for the Pacific Northwest. In contrast the Presbyterian Mission Board reappointed H. H. Spalding as missionary to the Nez Percé Indians in Oregon, and secured his appointment as governmental agent of the same tribe in 1871.[19]

Morris remained in the East for four months after the General Convention, visiting churches and recruiting clergymen in behalf of his

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[17] JGC, 1871, pp. 233-234.

[18] Ibid., pp. 186, 197.

[19] Washington Standard (Olympia), August 5, 1871.

mission.[20] On his return trip in February a "snow blockade" delayed his train for twenty-one days and nights, during which time he lived with twenty-nine other people "in an ordinary railroad car which had to serve as bedroom, kitchen, dining room, laundry, and toilet-chamber." This enforced confinement, plus the half year's absence from his mission, apparently stimulated the bishop's desire to travel. In the six months between his return to Oregon on March 1, 1872, and the annual convocation in September he made a "pretty thorough" visitation of all of his jurisdiction, and side trips into British Columbia and Idaho Territory as well.[21] C. R. Bonnell of Portland, and L. H. Wells of Walla Walla, accompanied Morris on this, his second visit to Bishop Tuttle's jurisdiction. The trio held services at La Grande, Forest Cove, Union, and Baker City in eastern Oregon, and at Lewiston and Fort Lapwai in Idaho Territory.[22]

In reporting his travels for the Spirit of Missions, Morris, with tongue-in-cheek, denied that he took "any such marvelous journeys as are sometimes supposed to be connected with all our missionary work." A mere 250 miles, he noted, took him round trip from Portland to Eugene City, the most southern mission although not the most southern point in his jurisdiction. Only 550 miles sufficed for a visit to the Puget Sound area, while a "mere 1200 miles" allowed him to visit Lewiston, Idaho

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[20] PAC, 1872, p. 23.

[21] SofM, XXXVII (October, 1872), pp. 584-585.

[22] PAC, 1872, pp. 25-26.

Territory, Walla Walla, Washington Territory, and the valleys of eastern Oregon. Of course, he acknowledged, journeying these distances in stages, steamboats, and dead-ax wagons, over "corduroy roads, through Oregon mud and Sage Plains dust" was a bit different from the "dining-room and palace car" travel of the East. A night spent in suffering all the "horrors of sea sickness" while crossing from the San Juan Islands to Port Townsend, however, "surpassed all my former experiences in that direction." In a reference to the diplomatic dispute between the United States and Great Britain over ownership of the San Juan Islands, Bishop Morris proclaimed: "If our Government can secure the possession of this same island (San Juan Islands) only by repetition of that voyage--let Britannia rule!"[23]

On his trip to Idaho Territory Morris spent four days with Wells at the Walla Walla Mission.[24] Wells began his work at Walla Walla under discouraging circumstances, since smallpox broke out just as he arrived in September, 1871. Despite the fact that attendance was occasionally limited to one or two persons, Wells held services every Sunday. By January, 1872, Wells had enlisted both a larger congregation and some local support. He reported a subscription of $2000 for a church lot, a gift of one acre of ground for a girls' school, and the promise of $2000 for a school building if he could raise an additional $3000.[25] Besides

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[23] SofM, XXXVII (October, 1872), p. 74.

[24] PAC, 1872, p. 24.

[25] SofM, XXXVII (February, 1872), p. 74.

extending his ministry to the small communities around Walla Walla, Wells twice crossed the Blue Mountains on missionary tour of the Grande Ronde Valley in 1872. At the annual convocation of that year Morris praised Wells' work and spoke of the "encouraging prospects" for the church in the Walla Walla region.[26]

In the Puget Sound area, P. E. Hyland officiated every other Sunday at Port Townsend and extended his ministry by occasional visits to Port Discovery, Ludlow, Steilacoom, Gamble, and Seabeck. He reported his services as "well received everywhere." J. H. Babcock discovered less enthusiasm at the Chapel of the Good Samaritan, Corvallis, built with the "liberal" gift of a member of the Church of the Holy Communion in New York City.[27] Babcock depended for his living on income from school teaching and from his missionary stipend from the Domestic and Foreign Missionary Society, since the local congregation gave a total of "one dollar, given at two different times." "The gospel and its institutions," Babcock averred, "did not have here an equal start with mammon." Many persons, formerly members of some denomination in the East, "left their religion at the Isthmus," or, "on the plains." Babcock found the "seeds of infidelity" everywhere, with all isms of "belief and unbelief" advocated, and the Bible "faulted and decried in every store and hotel and saloon."[28] The spiritual condition of the citizenry also disturbed

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[26] SofM, 1872, p. 24.

[27] SofM, XXXVII (February, 1872), pp. 73-74.

[28] Ibid., (April, 1872), pp. 261-262.

Bonnell of St. David's, East Portland. Among the hundreds of immigrants pouring into Oregon from northern and western Europe, he found many "decidedly erratic in their doctrines and practices." Rationalism, spiritualism, and indifferentism flourished, while Romanism, "especially aggressive and zealous," gained rapidly by the influx of immigrants.[29]

To combat the spread of these isms, Morris relied upon the work of nine missionaries supported by the Domestic and Foreign Missionary Society, and six clergymen not under appointment by the Society.[30] While welcoming the decision of two laymen, George L. Boyd, of Corvallis, and William L McEwan, of Astoria, to study for the ministry, Morris noted the "desperate" need for four or five additional missionaries.[31] The Committee on the State of the Church seconded the call for more clergy since the railroads were opening up new areas for mission work. To offset the limited number of clergy, the Committee urged the creation of associate missions, "for the purpose of opening and teaching parishes and other schools, and of supplying the many outlying towns and villages with services."[32]

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[29] Ibid., (June, 1872), p. 385.

[30] Minutes, DC, VI, January 15, 1872, and September 2, 1872. In 1872 the American Baptist Home Mission Society supported seven missionaries in Oregon and one in Washington Territory. Seven missionaries in Oregon and two in Washington Territory represented the Presbyterian Mission Board. Oliphant, "Missionary Labors," PNQ, pp. 131-134.

[31] PAC, 1872, p. 30.

[32] Ibid., p. 18.

Although unable to establish an associate mission during 1873, Morris increased his missionary visitations and asked each of his clergy to spend more time in missionary work away from their settled parishes. He frequently asked ministers who were "not Missionaries in the strict sense," to preach at mission stations, and indicated he would make similar requests in the future. In addition he appointed J. R. W. Sellwood "missionary at large" to minister to various mission stations and churches not otherwise supplied. During 1873 Sellwood held services at Salem, Jefferson, Eugene City, Roseburg, Philomath, McMinnville, Butteville, Oregon City, Kalama, and Portland.[33] To cover his travel expenses and the cost of sending Sellwood and other clergy to points "quite remote from their homes, on missionary work," Morris requested, and the Domestic Committee granted, an additional $500 in travel funds for the year.[34]

One of Morris' trips east of the Cascades illustrated both the distances traveled and the types of transportation employed on extended missionary visits. On May 18, 1873, he spent three days on a steamer traveling up the Columbia River from Portland to Lewiston, Idaho Territory, on the Snake River. He then rode horseback twelve miles to the military garrison at Fort Lapwai, dividing Sunday services between the Fort and Lewiston. An eighty mile stint by stage, with a stopover at Dayton for services, took him to Walla Walla, where Wells joined him. Together the two men rode four hundred miles in a two-horse buggy across

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[33] PAC, 1873, p. 3.

[34] Minutes, DC, VI, September 26, 1873.

the Blue Mountains, and through the Grande Ronde and Powder River Valleys. During this seventeen day marathon they conducted services in the dining room of a hotel at Sparta, a mining camp, in the courthouse at Baker City, and in a saloon in the mining town of Eldorado.[35] Morris confirmed one person at Baker City, three at Union, ten at Cove, and twenty-five at La Grande. At La Grande they also obtained the gift of "two valuable building lots," a $1525 subscription for a church, and organized St. Peter's parish to which Bishop Morris assigned the Rev. R. D. Nevius in June.[36] Morris viewed the prospects for La Grande, first Episcopal mission in eastern Oregon, as hopefully as he did those of Walla Walla, the first mission east of the Cascades in Washington Territory. In his 1870 visit to Walla Walla he had difficulty locating even two members of the Episcopal Church. But, in 1873, Wells ministered to "an earnest, live congregation," with a "spacious and beautiful church," and a two-story school house.[37]

St. Paul's at Walla Walla and St. Peter's at La Grande comprised only one-third of the churches added to the jurisdiction in 1873. Bonnell left St. David's Church, East Portland, in July to take charge of the recently completed St. Peter's Chapel at Tacoma. St. James' Church at McMinnville, St. Timothy's Chapel at Portland, and Mission Chapel in South Portland, each without a resident clergyman at the time of the 1873

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[35] SofM, XXXVIII (August, 1873), pp. 473-477.

[36] PAC, 1873, pp. 4-5.

[37] Ibid., p. 7.

convocation, completed the list of additions. Besides these three new churches, seven others, five in Oregon and two in Washington Territory, lacked a regular pastor. The transfer of Babcock from Corvallis to Salem left the entire southern portion of Oregon, a distance of 250 miles from the California boundary to Salem, without a clergyman.[38] The ten vacant pulpits illustrated the inadequacy of the Domestic and Foreign Missionary Society's appropriations and appointments for Oregon and Washington in 1873, which remained the same as in 1872.[39]

In addition to the chronic difficulties occasioned by lack of men and money, Morris complained of four other major hindrances to his work in 1873: the small and scattered population (still less than 125,000 in the entire area); the "changeable and migratory habits" of the populace; the "accustomed and hereditary indifference" of a large class of the settlers to all religious institutions; and the "depressing and blighting influences of a multitude of Christian sects."[40] J. R. W. Sellwood, missionary at large operating out of Milwaukie, mentioned that the very strong prejudice against the Episcopal Church had begun to wane. T. A. Hyland, missionary at Astoria, confronted a special problem in his ministry. Many of the German immigrants had difficulty with English.[41] Despite all of these handicaps the Episcopal Church in the Pacific Northwest added

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[38] Ibid., pp. 2-3.

[39] Minutes, DC, VI, February 17, 1873. Finally in its November meeting the Committee approved the nomination of James E. Hammond as missionary at Eugene City with a stipend of $400 to begin December 1, 1873. Minutes, DC, November 17, 1873.

[40] PAC, 1873, p. 15.

[41] Ibid., pp. 18-20.

six new churches and 126 communicants between the 1872 and 1873 annual convocations to bring the membership to 610. Total contributions for the same period increased from $23,918 to $35,875.[42]

The church schools also experienced encouraging increases in the number of students. Bishop Scott Grammar School, enlarged with a new wing providing a chapel, a dormitory, a recitation room, and other classrooms, was staffed by six teachers and enrolled ninety-two students. St. Helen's Hall employed ten teachers for its 135 students. The evening classes for the Chinese at St. Helen's Hall likewise reflected "increased interest." Ninety-seven persons attended at some time during the year. Attendance varied considerably, however, with Sunday evening attendance as high as fifty-two, and an average of twelve to fifteen Chinese present at the weeknight classes. Morris stated that the Chinese youths' "eagerness for knowledge, their intelligence, their docility of deportment, and their gratitude" made the work one that "should commend itself to all true Christian hearts."[43] Morris' work among the Indians in his jurisdiction consisted of confirming two "bright and intelligent" girls, children of Indian mothers, who had attended the Sunday School at Port Townsend for several years. "We have little opportunity here," the bishop asserted, "to reach the 'pure' Indian with our ministrations, but these half-breeds come more frequently within our influence. . . ."[44]

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[42] Ibid., p. 31.

[43] Ibid., p. 13.

[44] Ibid., p. 7.

The Episcopal Church in the Pacific Northwest still lacked a separate Indian mission, but confirmed any half-breeds who happened to come under its influence. The policy of establishing itself among the white settlers before ministering to the Indians still prevailed.

In the summer of 1873, Morris recognized an opportunity to start a new mission among the white population. On July 14 the Northern Pacific Railroad announced the selection of Tacoma on Commencement Bay as its western terminus. Before that date Tacoma existed quietly as a village of about 120 persons, most of them employed by a sawmill owned by a San Francisco firm. The influx of settlers following the selection of Tacoma as a rail site led Morris to hold services there on July 27, and to appoint Bonnell missionary in charge.[45] By October, 1873, Morris lamented the fact that the Northern Pacific Railroad's "financial embarrassments" had caused a suspension of all work in Tacoma and promised "a long delay to all improvements" in the church at that point.[46] Financial embarrassments among railroads in 1873 also prompted Morris' prediction that Roseburg would probably remain the southern terminus of the Oregon and California Railroad for some years, and would "doubtless continue to grow." He therefore pledged to supply it "as frequently as possible" under his system of "missionary appointments."[47] The system of missionary appointments

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[45] Ibid., p. 27.

[46] PBM, 1873, p. 121.

[47] PAC, 1873, p. 3.

included appointing various clergy, among them J. R. W. Sellwood as missionary at large, to hold services at designated sites.

Morris expanded the system of missionary appointments for vacant parishes and mission stations during 1874. He detailed Sellwood, still missionary at large, and other clergy to Roseburg, Oakland, Junction City, Monroe, Albany, Kalama, Olympia, and Seattle. He also made more frequent and extended visits throughout his mission during 1874 than "in any previous year." He went twice to Roseburg in southern Oregon, twice into eastern Oregon and Washington Territory, and four times to the Puget Sound area. Wells accompanied him on his trip into eastern Washington Territory, while Nevius, newly appointed missionary of the Domestic and Foreign Missionary Society at Baker City, went with him into eastern Oregon.[48] During these tours the bishop conducted services at Dayton, Waitsburg, Walla Walla, Pendleton, La Grande, Cove, Union, Baker City, Canyon City, and Eldorado. In January he preached at a missionary convocation in the Puget Sound region, including the towns of Olympia, Tacoma, Seattle, Port Ludlow, and Port Townsend. In March he led the one in Oregon City. In both convocations the clergy took up collections for missionary work within the jurisdiction. Morris also broke ground for three church buildings and laid the cornerstones of five others, three of which were completed, bringing to twenty-five the number of churches listed in 1874.[49]

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[48] Ibid., 1874, pp. 22-24. The Domestic Committee approved Nevius' nomination with a stipend of $500 to begin July 1, 1874. Minutes, DC, VI, September 21, 1874.

[49] PAC, 1874, pp. 9, 19, 24.

Both St. Helen's Hall and Bishop Scott Grammar School reported a slight drop in enrollment during 1874, but the parishes at Salem, Astoria, Vancouver, and Walla Walla reported flourishing parochial schools.[50] The Chinese weeknight school at St. Helen's, closed for three months due to lack of teachers, reopened with approximately the same attendance as in 1873. The special Chinese Sunday school at St. Helen's Hall, with more than ninety enrolled, averaged about fifty participants. Trinity Church added a special Sunday evening service, conducted in the native tongue of the German speaking inhabitants of Portland.[51] Other special worship services included one each Sunday afternoon at the county jail in Portland, one each month at the insane asylum in East Portland, and an occasional one at the county poorhouse.[52] The relative frequency of services might suggest to the irreverent that Episcopal sympathy lay more with the criminals than with either the insane or poor. Or perhaps the Church merely expected to find more Episcopalians in jail than in the poorhouse! Church concern for the sick and orphaned prompted the purchase of a four and one-half acre plot in the northwest quarter of Portland as the site for a hospital and orphanage. Bishop Morris laid the cornerstone of the large two-story building, and citizens of Portland and other points in the mission contributed $2000 of the $5000 estimated cost. He

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[50] Ibid., p. 7.

[51] SofM, XXXIX (February, 1874), p. 71.

[52] PAC, 1874, p. 32.

added the rest from his discretionary fund.[53] The Episcopal Church under the direction of Bishop Morris started to increase its work among minority groups and to adopt social welfare projects. Its humanitarian concerns began to take institutional forms.

Financial considerations limited the number and scope of welfare projects, such as hospitals, which the Episcopal mission undertook in 1874. Total annual contributions dropped $15,000, or over 40 percent.[54] The church in the Pacific Northwest shared in the depression gripping the nation. The Domestic Committee of the Domestic and Foreign Missionary Society complained that the "financial disturbances" of the country proved a serious hindrance to its work.[55] The Committee appropriated the same amount for the mission in 1874 as for 1873, but saved $500 by supporting one less missionary.[56] Only seven of the sixteen clergymen in Morris' jurisdiction received missionary stipends from the Domestic and Foreign Missionary Society.[57]

The General Convention of 1874 acknowledged, but failed to solve the problem, of insufficient money and clergy for the church's missionary work. The Convention's Committee on the Domestic and Foreign Missionary

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[53] Ibid., p. 31.

[54] Ibid., p. 54.

[55] SofM, XXXIX (December, 1874), p. 723. Receipts of the Domestic Committee dropped from $163,823 for the year ending October 1, 1873, to $137,709 for the year ending October 1, 1874, and resulted in the appointment of eight fewer missionaries in 1874.

[56] Minutes, DC, VI, November 17, 1873.

[57] Ibid., VI, March 10 and May 18, 1874.

Society stated that lack of "means and men" constituted a severe handicap in all of the mission field. The shortage of clergy was especially acute, and the scarcity of missionaries reflected the extremely slow growth of the ministry throughout the church. "During the past six years," the Committee explained, "only about seventy-eight candidates have been ordained annually in the whole American Church." The mission fields failed to gain even the "small addition that was due to them from the annual 'increase' of the ministry."[58] In desperation the Board of Missions requested the House of Bishops to require all men graduating from theological seminaries to "devote the first two years of their Ministry to active labor as Missionaries." A standing committee of the House of Bishops, while sympathizing with the Board's desire for missionaries, declined to recommend legislation to that end. It merely "urged" unmarried clergy to volunteer for mission work.[59] The General Convention also failed to act on the Board of Missions' recommendation that the portion of Bishop Morris' jurisdiction east of the Cascades, and Idaho Territory, be constituted a separate jurisdiction under a new Bishop. The Board's request followed Morris' proposal that his jurisdiction be divided at the Cascades.[60]

After the General Convention Morris remained in the East visiting congregations and "going from house to house" in the interest of his

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[58] JGC, 1874, pp. 502-503.

[59] Ibid., p. 270.

[60] PAC, 1874, p. 25.

mission. Despite an absence of six months in the East, when he returned to Oregon, he undertook as "full a visitation of the whole field" as in any previous year. He traveled twice into eastern Oregon and Washington Territory, twice into the Puget Sound area, and at least once to all other parishes and mission stations in his jurisdiction. In fact, he told the annual convocation of 1875, he spent only four Sundays at home in Portland in thirteen months. During one of Morris' tripe into eastern Oregon, Bishop Daniel S. Tuttle traveled five hundred miles to join him. After meeting at Baker City, 140 miles west of Boise, the two bishops toured the Powder River and Grande Ronde River valleys, then crossed the Blue Mountains into the Walla Walla district. During his visitations east of the Cascades Morris laid the cornerstones for three of the four new churches recorded during 1875: St. Paul's, The Dalles; Church of the Redeemer, Pendleton; and All Saints' Church, Weston. The other new church, St. Stephen's at Baker City, also lay east of the Cascades.[61]

The opening of four new churches and Bishop Morris' two visitations demonstrated the increased emphasis on missions in the eastern portion of the jurisdiction. As further evidence of his concern for that area, he established two associate missions, of two missionaries each, east of the Cascades. L. H. Wells headed the mission at Walla Walla, with J. E. Hammond of Pendleton as his associate. R. D. Nevius and G. L. Kaye served the Grande Ronde and Powder River valleys mission. Nevius, in charge of the mission, ministered to the congretation at Baker City,

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[61] Ibid., 1875, pp. 16-18.

while Kaye preached at St. Peter's Church, La Grande.[62] All these missionaries except Wells held appointments from the Domestic and Foreign Missionary Society. Four of the nine missionaries supported by the Society held posts in western Oregon, while two labored in western Washington.[63] Since the Domestic Committee appointed two more missionaries in 1875 than in 1874, but reduced the total missionary stipend by $300, several of the appointees took a cut in pay.[64]

Although the jurisdiction's appropriation from the Domestic and Foreign Missionary Society dropped slightly, the total contributions from its own churches increased by $6000 in 1875.[65] Bishop Morris also reported raising $11,000 to pay for the building and grounds of Good Samaritan Hospital and Orphanage in Portland. The institution officially opened on October 9, 1875, with only $1800 indebtedness. George Boyd, a candidate for the ministry, whose ill health forced a temporary suspension of his duties, filled the superintendent's post. Morris hoped that Good Samaritan would dispel the "prevalence of sentiment" that only the Roman

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[62] Ibid., p. 17.

[63] Minutes, DC, VI, February 15, March 15, and April 19, 1875. Baptist missionaries advanced into eastern Washington Territory in the mid-1870's. S. E. Stearns, a missionary of the American Baptist Home Mission Society, began work in the Palouse River region in 1875. Oliphant, "Missionary Labors," PNQ, p. 138.

[64] Minutes, DC, VI, November 23, 1874. The receipts of the Domestic Committee increased by nearly $14,000 in 1875, but the increase went to the four additional domestic missionary bishops provided for by the General Convention of 1875. PBM, 1875, Appendix A, p. 1.

[65] PAC, 1875, pp. 47-48.

Catholic Church with its "orders and sisterhoods, its economy and self-denial," was "competent to conduct such works as these."[66]

Both church schools registered small gains in enrollment in 1875. Fifty-two students attended Bishop Scott Grammar School, and 144 enrolled at St. Helen's Hall.[67] The classes for Chinese at St. Helen's Hall continued to attract as many students as the volunteer teachers could accept. John Rosenberg baptized two Chinese and confirmed one at St. Stephen's Chapel.[68] Although active among the Chinese and the Germans in Portland, the Episcopal Church still lacked a mission to the Indians. The annual convocation of 1875 adopted a resolution asking the Indian Commission of the church to act in behalf of the Indians in the region, but took no further action.[69]

By the end of 1875, after a quarter century of missionary striving, the Episcopal Church in the Pacific Northwest claimed a hospital and orphanage, two schools, and nineteen clergymen ministering to 742 communicants in twenty-nine churches and mission stations. Beginning its work in the Willamette Valley of western Oregon, the church gradually extended its influence into western Washington Territory and finally, in the 1870's, into Oregon east of the Cascades. Western Oregon still boasted the

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[66] Ibid., p. 21.

[67] Ibid., pp. 7-8.

[68] Ibid., p. 33. The American Baptist Home Mission Society began a mission among the Chinese in Portland in 1874. Oliphant, "Missionary Labors," PNQ, p. 153.

[69] PAC, 1875, p. 12.

heaviest concentration of chapels and churches with fourteen, followed by eastern Oregon with eight, and western Washington Territory with six. Walla Walla remained the sole Episcopal outpost in Washington Territory east of the Cascades. Despite the repeated pleas of Bishops Scott and Morris to divide the mission along either the Oregon state line or the line of the Cascades, the jurisdiction still encompassed the vast area of Oregon and Washington Territory. Division lay five years in the future. Meanwhile, Bishop Morris pleaded with the Domestic and Foreign Missionary Society and the National Church for more missionaries to minister to the thousands of new settlers streaming into the Pacific Northwest.

CHAPTER VI

A "MORE AGGRESSIVE" MISSIONARY POLICY, 1876-1880

At the annual convocation of 1876 Bishop Morris announced more changes in the list of clergy "than at any previous Convocation over which I have presided." J. E. Hammond moved to the Diocese of California, and J. H. Babcock transferred to the missionary jurisdiction of northern California. C. L. Fischer, after a little more than a year in Oregon, returned to the Diocese of Pennsylvania. Two new clergymen helped to offset the loss of the three transfers. P. F. Plummer accepted the rectorship of Trinity Church in Portland, and R. L. Stevens became missionary at Albany and Corvallis. Morris found a partial explanation for the continual scarcity of clergy in the Northwest in the "large number of vacant parishes in the East offering promising fields of labor on the highways of travel." The Committee on the State of the Church bemoaned the church's net loss of clergy during a period of expanding population, but expressed gratitude for the increase in lay readers conducting services in vacant parishes.[1] The churches in Salem and Olympia--capital cities--lacked rectors at the time of the annual convocation and depended upon laity for services.[2] One of the three new churches listed for 1876,

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[1] PAC, 1876, pp. 17-19.

[2] PBM, 1876, pp. 148-149.

St. Thomas' in Canyon City, also looked to the laity for leadership in the absence of a permanent minister. This church, Morris noted, held the distinction of being the "first and only Protestant church" in an area four or five times as large as Massachusetts.[3]

The bishop compensated for the scarcity of clergy by preaching at vacant stations and sending his missionary at large to supply them occasionally. He visited every portion of his jurisdiction containing missions at least once, and several of them "frequently." In addition, he preached at each of the three missionary convocations held at Astoria, Vancouver, and Albany.[4] The burden of travel prompted him to reiterate his plea to the Board of Missions for more missionaries and for another bishop to take charge of the eastern portion of his district. The "great tide of immigration" accompanying the building of railroads into the region made the need even more urgent. No additional missionary bishop appeared, but Morris listed ten of the seventeen clergymen present at the time of his annual report as supported by the Domestic Committee. Besides the $6500 appropriated by the Domestic and Foreign Missionary Society, "friends and churches" in the East gave over $12,000 to the mission for the year ending October 1, 1876, to help offset the $4000 drop in contributions from churches within the region.[5]

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[3] PAC, 1876, pp. 20-21.

[4] Ibid., pp. 12, 20.

[5] PBM, 1876, pp. 148-149. The Domestic Committee appropriated $3500 for Bishop Morris, $1800 for Oregon missionary stipends and $1200 for stipends in Washington Territory, the same as in 1875. Minutes, DC, VI, November 15, 1875.

In 1877 contributions from the missions' churches decreased by $2000, and gifts from the East totaled $9000 less than the previous year. Morris attributed the reductions to the business depression and to the fact that nine missionary bishops clamored for support from the Domestic Committee.[6] The Committee issued an emergency appeal to the "Church at large" to raise money for the missionary appropriations of 1877. The members of the church met the appeal, and the Committee surrendered "not a single important position."[7] Despite the depression nineteen clergymen, nine of them appointees of the Domestic and Foreign Missionary Society, served under Bishop Morris at the time of the annual convocation of 1877.[8] While the mission added no new churches that year, two churches, Grace Church at Astoria and St. Paul's at Oregon City, relinquished their stipends from the Domestic Committee.[9]

Bishop Morris noted that the church needed to enlarge all of its operations merely to keep up with the "steady and increasing flow" of immigration. To initiate "more aggressive missionary work" the mission required at least six more clergymen; three for southern Oregon, one for Puget Sound, one for eastern Oregon, and one for eastern Washington

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[6] PAC, 1877, pp. 23-24, 50.

[7] SofM, XLII (November, 1877), pp. 549-550.

[8] PAC, 1877, p. 3. The Presbyterian Mission Board supported eleven missionaries in Oregon and six in Washington Territory in 1877. Three missionaries in Oregon and three in Washington Territory carried out the work of the American Home Missionary Society in 1877. Oliphant, "Missionary Labors," PNQ, pp. 133-137.

[9] Ibid., p. 36.

Territory. In addition to his regular visits to the established parishes and missions and as part of his more aggressive missionary policy, Morris made two excursions into "unoccupied" portions of his jurisdiction. He visited Whitman County in eastern Washington Territory, and the southwestern Oregon coast above Coos Bay and the Coquille River. These two areas, "entirely dissimilar in respect to scenery, soil, climate, and natural production," lay seven hundred miles apart.[10] His visit to the mission in Wells' territory surrounding Walla Walla entailed a journey of 750 miles, including 250 miles in an open buggy. After this trip Wells reported that Morris was ill from "exhaustion resulting from overwork." On one trip, Wells noted, the bishop fell asleep in his buggy "even on such rough roads that I had to put my arms about him to prevent his falling out."[11]

Besides extending missions to outlying parts of his field, Morris urged the church to strengthen the "central institutions" of the Mission--the hospital, orphanage, and schools. In its first full year of operation Good Samaritan Hospital admitted nearly 150 patients, and the orphanage cared for fifteen children. The bishop estimated that Good Samaritan needed an endowment of at least $25,000 to carry on its work, and asked the annual convocation to campaign for this financial support.[12] Over one hundred girls attended St. Helen's Hall, while Bishop Scott Grammer School

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[10] Ibid., pp. 22-24.

[11] SofM, XLII (July, 1877), p. 341.

[12] PAC, 1877, pp. 21-24.

enrolled sixty-two boys in 1877. The bishop appealed also for funds to enlarge St. Paul's, the new church school at Walla Walla. Eighty students attended St. Paul's during its first year.[13] Attendance at the weeknight school for Chinese at St. Helen's Hall varied between fourteen and twenty-five. In 1877 a male teacher took charge of the night school.[14]

Bishop Morris commended the church schools and Sunday schools for their role in instructing children in the "doctrines, constitution, and liturgy of the Church." The Episcopal Church, he avowed, possessed a "definite and positive system" which the clergy were "solemnly charged to teach and inculcate." He denounced the "prevalent" idea that "doctrinal teaching is of no consequence." The "current sensationalism" in religious affairs also drew his fire. He assailed the belief that men could be converted "in masses, by visible demonstration and emotional appliances." Knowledge of the Christian faith, he asserted, "cannot be learned by singing sentimental hymns," nor be "experienced at a great revival." He counseled the annual convocation to eschew emotionalism in worship and hold fast to "sound doctrine."[15] At Canyon City Wells echoed the bishop's anti-revival sentiments. He compared revivals to "periodic fires" which

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[13] Ibid., p. 52.

[14] Ibid., p. 21. In 1878 the American Baptist Home Mission Society appointed the Rev. Dong Gong as special missionary to the Chinese in the Pacific Northwest. Oliphant, "Missionary Labors," PNQ, p. 153.

[15] PAC, 1877, pp. 31-33. The Methodist Church, meanwhile, held a "refreshing revival" during the first two weeks in January, 1877, and listed more than a dozen conversions during the "nightly meetings of two or three hours duration." Washington Standard (Olympia), January 13, 1877.

"burned and crippled the hearts and emotions of men until most have lapsed into infidelity." The Episcopal Church, he said, offered an alternative to the "many [who] are looking for a more reasonable mode of life and worship."[16]

After presiding at the annual convocation in September, Morris went to Boston for the General Convention. C. R. Bonnell, Rector of Trinity Church in Seattle, and L. F. Grover, layman from St. Paul's Church in Salem, also attended the Convention as delegates to the House of Deputies.[17] By action of the General Convention of 1871, one clerical and one lay delegate from each missionary jurisdiction was permitted to attend and speak on any topic directly relating to their jurisdictions, although they could not vote. A proposal at the 1877 Convention to allow delegates from missionary districts to vote failed when a committee reported it as "inexpedient."[18] The Committee on the Domestic and Foreign Missionary Society urged the church to enlist the thousands of "devout and cultured laymen" in the church to act as catechists and lay readers. It also submitted a proposal to reorganize the executive branch of the Society to provide for a "more compact and comprehensive, more economical and practical" administration.[19]

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[16] SofM, XLIV (January, 1879), p. 11.

[17] JGC, 1877, p. 211.

[18] Ibid., pp. 87-88.

[19] Ibid., pp. 488-489.

The General Convention adopted changes in the constitution of the Domestic and Foreign Missionary Society by which the General Convention, sitting as the Board of Missions, became an executive and policymaking agency of the Society. A smaller Board of Managers, roughly equivalent to the old Board of Missions and appointed from the General Convention, assumed interim executive powers and responsibilities. This action, designed to involve the General Convention more actively in the missionary work of the Church, still left the day-to-day administration of the Society in the hands of the Board of Managers.[20]

The Convention also "heartily commended" the employment of evangelists by the Domestic and Foreign Missionary Society. The duties of the evangelists included leading "parochial missions at the request of rectors and ministers in charge," and holding "aggressive services under the direction of the Board in places where the Church is not planted."[21] No evangelists of the Society reported to Bishop Morris. Nor did the General Convention accept his proposal to unite the eastern part of his jurisdiction with Idaho Territory to create a new missionary district. His charge, he noted, would "contribute the largest portion of the territory, with four clergymen, nine churches and congregations, and two hundred communicants. . . ."[22] Once again the church left Bishop Morris with the responsibility for all of the state of Oregon and Washington Territory.

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[20] Ibid., pp. 495-496.

[21] Ibid., p. 50.

[22] PBM, 1877, p. 130.

As usual the bishop remained in the East for several months following the General Convention to raise money from congregations in eastern Dioceses.[23] While visiting Germantown, Pennsylvania, in December, he issued through the Spirit of Missions a special request for funds to rebuild Bishop Scott Grammar School. A fire of unknown origin destroyed the school building and most of its contents on November 8, 1877. Insurance covered less than two-thirds of the estimated $25,000 loss. To rebuild the school with brick "as it should be done," and to furnish it adequately required $20,000 in addition to the insurance money. Morris looked to the citizens of Portland for $5000, but for the other $15,000 he appealed to the "willing hearts of the Churchmen and Churchwomen of the East."[24] Upon his return to Portland on February 3, 1878, he initiated construction of a new building on the original site, and reopened the school with fifty pupils in September.[25]

St. Helen's Hall was "growing [in] influence and usefulness." The money ($1000) left over for painting and repairing after payment of all its "current expenses" reflected its "healthy financial condition." St. Paul's School at Walla Walla enrolled sixty girls and, under the "efficient" management of Miss Henrietta Garrison, also paid its own way.[26] The classes for Chinese at St. Helen's Hall continued throughout the year

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[23] PAC, 1878, p. 16.

[24] SofM, XLIII (January, 1878), pp. 14-15.

[25] PAC, 1878, p. 12.

[26] Ibid., p. 21.

with the exception of two summer months when the Sunday school closed. Lack of additional teachers prevented any increase in enrollment. An average of eighteen pupils attended the weeknight classes.[27]

Good Samaritan Hospital admitted 120 patients during the first ten months of 1878, making a total of 358 patients treated since its opening in October, 1875. During the same ten months' period the hospital took in about $100 above operating expenses. Morris estimated the value of the buildings and land at over $20,000, the furniture at $2000, and medicine at $250. Only $636 indebtedness stood against the property worth at least $22,000. Good Samaritan Orphanage, not strictly an orphanage since it admitted "destitute and homeless" waifs, orphan or not, cared for thirty children during the first ten months of 1878.[28]

Between his return to Oregon in February and the annual convocation in November, 1878, Bishop Morris paid at least one visit to all of his parishes and mission stations. He also held services at several new locations including Tillamook on the southwest Oregon coast, Goldendale in the Klikitat Valley of southern Washington Territory, the Wallowa Valley in northeastern Oregon, and Pomeroy south of Lewiston, Idaho Territory. Four new clergymen, none of them missionaries of the Domestic and Foreign Missionary Society, joined the Oregon mission in 1878. C. M. Abel from the Diocese of central Pennsylvania filled the vacant pulpit at St. John's

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[27] Ibid., p. 31.

[28] Ibid., pp. 25-30.

Church, Olympia. George H. Watson from the Diocese of California preached at Trinity Church, Seattle, in place of Bonnell, who was traveling in Europe to restore his health. J. Taylor Chambers from the Diocese of Indiana took charge of St. Paul's Church, Salem, relieving Octavius T. Parker for duty at Grace Church, Astoria. J. D. McConkey of the Diocese of Massachusetts replaced Wells at St. Paul's Church, Walla Walla. Wells, after resigning temporarily for a trip to the East, returned early in the spring to a mission post at Eugene City. Bishop Morris deposed George Burton, headmaster of Bishop Scott Grammar School, on April 12, 1878, leaving a net gain of three clergy during the year.[29]

Even with twenty-one clergymen under his direction, nine of them appointees of the Domestic and Foreign Missionary Society, Bishop Morris declared that more vacant parishes and mission stations existed in the jurisdiction in 1878 than in any previous year.[30] The mission added only one new church, St. Paul's at Canemah, Oregon, but five parishes began construction of parsonages during the year. Canemah joined New Tacoma, The Dalles, Butteville, Weston, and Eugene in opening new Sunday schools during 1878. These six schools, taught by lay men and women, brought the total to twenty-four.[31] During 1878 the thirty-three churches and mission

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[29] Ibid., pp. 16-19.

[30] Ibid., p. 20. The nine missionaries and mission stations of the Domestic Committee were: R. L. Stevens at Albany, R. D. Nevius at Baker City, G. T. Kaye at Cove, J. R. W. Sellwood at East Portland, R. W. Summers at McMinnville, J. W. Sellwood at Oregon City, W. L. McEwan at Pendleton, E. Davis at Port Townsend, and A. S. Nicholson at Vancouver. Minutes, DC,VII,March 12, 1878.

[31] PAC, 1878, pp. 14-17.

stations with ninety-five new communicants contributed over $25,000, an increase of $6000.[32] Morris reminded the convocation that the jurisdiction contributed nothing to his support, and urged it to make a "systematic and earnest effort" to relieve the Domestic and Foreign Missionary Society of this burden.[33]

The Society continued to provide $3000 for the bishop's salary and $3000 for ten missionary stipends in 1879, the same amount as in 1878.[34] One of the ten missionaries appointed, A. S. Nicholson, was removed from the Society's payroll in September when St. Luke's Church, Vancouver, became self-supporting and voluntarily relinquished the Society's stipend.[35] In October the Domestic Committee appointed another missionary, A. T. Perkins of the Diocese of Indiana, to the Oregon mission and granted him $300 travel expenses.[36] Bishop Morris assured the Board of Managers that all of the missionaries assigned to his jurisdiction, though spending much of their time at one or two assigned stations, "extend their ministrations to outlying places within their reach." A few, he added, traveled so "constantly" as to "know little of the comfort or rest of a home."[37]

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[32] Ibid., pp. 52-53.

[33] Ibid., p. 33.

[34] Minutes, DC, VII, October 8, 1878, and January 14, 1879.

[35] Oregon Churchman, September 15, 1879 (hereinafter cited as OC).

[36] Minutes, DC, VII, October 14, 1879.

[37] SofM, XLIV (November-December, 1879), p. 428.

The bishop praised Wells as one of the missionaries engaged in this type of itinerant labor. In September, 1878, Wells completed a three months' "work of exploration" in southern Oregon. He traveled 1300 miles, holding services sixty-one times in twenty-one towns. In the entire area visited he found 134 "members" of the Episcopal Church, of whom ninety were baptized only and forty-two confirmed. On the basis of his exploration, Wells recommended "associate missions" for both Roseburg and Eugene, the former by virtue of its being the terminus of the Oregon and California Railroad, the latter because it held the state university.[38] Following his tour, Wells spent ten months itinerating along the line of the Oregon and California Railroad from Roseburg to Junction City, a distance of one hundred miles. He then made a second missionary excursion in 1879 to the southern coastal communities of Cass and Curry. This journey of 465 miles involved "tedious traveling, on foot and horseback, by an Indian trail" over mountains and through forests.[39] Bishop Morris also appointed W. L. McEwan of the Domestic and Foreign Missionary Society mission at Pendleton, to make a month's tour of a dozen communities in eastern Washington and Idaho Territories.[40]

The missionary convocation at Walla Walla in October, 1879, the first held east of the Cascades, attested to Bishop Morris' increased attention to eastern Washington Territory. He transferred Nevius from Baker

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[38] Ibid., (January, 1879), p. 10.

[39] Ibid., (November-December, 1879), p. 428.

[40] OC, July 1, 1879.

City to Walla Walla in October to take charge of missionary work in that region.[41] In his annual report to the Board of Managers, Morris pointed out that eastern Washington Territory, plus the contiguous area of Idaho Territory, "alike in all their resources and interests," made a Missionary field as large as the state of Pennsylvania. Approximately 20,000 people lived in the region, and thousands of others were expected to enter the country when the Northern Pacific Railroad was completed. Walla Walla remained the sole Episcopal mission station in the entire area. The other towns, villages, and military posts were "uncultivated and unclaimed" by the Episcopal Church "save by the occasional visits of the Bishop or a Missionary."[42]

Eastern Washington Territory represented that portion of the jurisdiction most neglected by the church, but by no means the only one so neglected. While every town of one thousand or more in Oregon and Washington Territory boasted an Episcopal Church, twenty-nine entire counties claimed "neither a church nor any administrations whatever." Bishop Morris acknowledged that the mission "only occupied a few narrow strips or fringes of this great land."[43] Yet considerable progress characterized the ten years since he arrived in Oregon in June, 1869. Eleven clergymen at twelve churches and chapels ministered to about 240

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[41] Ibid., September 15, 1879.

[42] SofM, XLIV (November-December, 1879), p. 429.

[43] Ibid., p. 432.

communicants in 1869 as contrasted with twenty-one ministers serving nearly nine hundred communicants at thirty-three churches in 1879. Not a single Episcopal missionary or church building graced the region east of the Cascades in 1869, while four missionaries and nine church buildings served the area ten years later. In 1879 thirty-four Sunday school teachers taught 259 pupils in eastern Oregon and eastern Washington Territory, where not a single Sunday school met ten years earlier.[44] Eight rectories and three "clergy-houses" (buildings of one or more rooms, either attached to or detached from a church, where clergy could live and study) dotted the mission in 1879 contrasted to none ten years earlier. St. Helen's Hall, Bishop Scott Grammar School, St. Paul's School, and the Good Samaritan Hospital and Orphanage were founded under Bishop Morris.[45]

In May, 1871, he revived publication of the church periodical, Oregon Churchman, initiated by Bishop Scott in October, 1861, but discontinued on September, 1863. The Oregon Churchman brought "the different parts of . . . [the] vast missionary field somewhat more closely together," disseminated Christian teaching, and furnished a "medium of communication" with the East.[46] In 1879 Morris announced the value of mission property in the Oregon Churchman, advertised the various church schools, described

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[44] OC, June 15, 1879.

[45] SofM, XLIV (August, 1879), pp. 298-300.

[46] OC, January 1, 1879. This periodical appeared as the Oregon Churchman from October, 1861, to September, 1863, and from May, 1871, to December, 1880. From January 1, 1881, to August 1, 1886, it was the Columbia Churchman, and from November, 1886, to October, 1889, the Oregon and Washington Churchman.

the work of the church orphanage, and aired his views on the evils of revivals.[47] He even allowed the paper to carry an article by a prominent layman concerning the controversial issue of universal suffrage in city council elections.[48] This constituted a rare breach in his policy of keeping the Episcopal Church aloof from political controversy. He spoke out freely, however, on what he considered strictly religious issues. More and more Christians, he declared, recognized "the evil that comes of the irresponsible and ill-qualified lay creatures and revivalists that wander about the country for a hearing and a sensation wherever they can be had."[49]

While critical of sensation-seeking lay preachers, Morris encouraged Episcopal laymen to participate actively in various committees created by the annual convocation, to conduct Sunday schools, and to read worship services in the absence of clergymen. By 1880 five committees reported to the convocation, with laymen serving in all but the Examining Chaplain's group.[50] Women also contributed to the mission through their membership in the parochial Women's Guilds, five of which existed by 1880.[51] The clergy commended the work of laymen such as Hiram Burnett,

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[47] Ibid., January 15 and September 15, 1879.

[48] Ibid., May 1, 1879.

[49] Ibid., March 15, 1879.

[50] PAC, 1880, p. 6.

[51] OC, December, 1880.

who organized and taught a mission Sunday school in North Seattle, and Governor E. P. Ferry, who read morning services at St. John's Church at Olympia.[52]

The mission relied upon the laity to provide continuity of leadership when ministers resigned or transferred to other churches. At the time of the annual convocation of 1880, nine congregations, seven east of the Cascades and two in the Willamette Valley, lacked regular ministers. Lay readers supplemented the "occasional services" given by itinerant ministers.[53] The eleven missionaries appointed by the Domestic and Foreign Missionary Society bore the burden of itinerant work. The nine rectors employed by self-supporting churches visited other stations only upon the bishop's request.[54] Transfers of clergy to, from, and within the jurisdiction, plus the "temporary withdrawal" of one minister and the death of another, complicated Morris' task of keeping congregations supplied with clergymen.[55]

The responsibility for deploying clergy to the mission fields of Washington Territory east of the Cascades also weighed heavily on the bishop. To serve the extreme eastern portion of Washington Territory and western Idaho Territory, he transferred Nevius from Walla Walla to Lewiston, Idaho Territory, "with charge of missionary work in both Washington

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[52] PAC, 1880, p. 62.

[53] Ibid., p. 32.

[54] Minutes, DC, VII, January 13 and September 14, 1880.

[55] PAC, 1880, pp. 24-25.

and Idaho Territories." Bishop Tuttle contributed to this "joint mission" while Nevius remained canonically connected with Morris' jurisdiction. The mission field embracing all of the country north of Walla Walla to the Canadian border, and from the Cascades to the Bitter Root Mountains, posed a problem. After his second visit along the four hundred mile line of towns and military posts from Walla Walla to Fort Colville, Morris announced that not a single Protestant clergyman resided north of the Spokane River, and "no Protestant services were held there between my visit of October of last year and that of May, this year." Although still mostly "undeveloped and unoccupied" country, railroad construction promised to bring many new settlers into the area. Moreover, the remote Colville Valley pressed "special claims" on the Episcopal mission since a number of families originally of the Church of England or of "our church in America" lived there and desired the "ministry and services of the Church." Unable to send a missionary to the valley, Morris arranged for an army officer to conduct regular lay services at Colville.[56]

As part of his missionary work Bishop Morris endured hundreds of miles in a buggy on his visitations to eastern and northeastern Washington Territory. A few of his itinerant clergy also found transportation facilities less than luxurious. J. D. McConkey, for example, rode horseback to reach the three stations of his divided ministry. After teaching Monday through Friday at St. Paul's School in Walla Walla, McConkey saddled up for a forty-two mile trip to Pendleton. Following his Sunday

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[56] Ibid., pp. 25-30.

morning sermon at Pendleton, he backtracked twenty-two miles to Weston for evening services. On Monday morning he rode the remaining twenty miles to Walla Walla to resume his school duties.[57] On one of the return trips from Pendleton, McConkey's "unruly and stubborn" horse lay down in Wild Horse Creek and refused to move. Fearful of being washed away, McConkey yelled for aid. Passers-by threw a rope over the horse and dragged the "whole outfit" out of the "raging torrent" by main force.[58] McConkey completed the rest of the trip without incident and reported on time Monday morning at St. Paul's School.

St. Paul's School, with seven teachers and eighty pupils, remained "the only Protestant school of the kind between the Cascades and the Rocky Mountains." In 1880 Bishop Morris reported the school was free of debt and noted that its influence was "felt hundreds of miles in every direction." He also praised the twelve "faithful and efficient" teachers who instructed 160 girls at St. Helen's Hall and the five teachers and fifty-nine students who registered a "very encouraging" year at Bishop Scott Grammar School. A shortage of clergy, however, forced Morris to abandon the idea of appointing a resident minister for the Grammar School.[59] Good Samaritan Hospital cared for one hundred patients during the year ending June 1, 1880, without incurring any debt. Gifts brought its general endowment fund to just over $1000, and James Laidlow, British

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[57] Ibid., p. 28.

[58] OC, June 1, 1880.

[59] PAC, 1880, pp. 36-38.

Vice-Consul in Portland, raised $1600 to provide a "free" hospital bed.[60]

While the annual convocation of 1880 recorded no new churches, it reported an increase of nearly two hundred communicants since the last convocation in November, 1878, bringing the total to over one thousand for the first time in the mission's history.[61] Bishop Morris appointed, at the Convocation's request, a permanent missionary committee of six clergymen and five laymen to replace the provisional committee established in 1879. The permanent committee assumed responsibility for enlisting support for all missionary efforts within the jurisdiction.[62] The Committee on the State of the Church described prospects for the mission "with all permanent funds increased, organized parishes improved, new missionary undertakings and offerings increased," as "exceptionally gratifying and encouraging."[63]

After the convocation Morris, John W. Sellwood of Oregon City, and Mr. Charles Prosch of Seattle attended the General Convention of 1880 in New York City.[64] The House of Deputies seated Sellwood and Prosch,

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[60] Ibid., p. 49.

[61] Ibid., pp. 76-77.

[62] Ibid., pp. 8-10. In 1880 the American Baptist Home Mission Society entered into an agreement with the Baptist Convention of the North Pacific Coast to appropriate $2 for every $1 the Convention raised for missionary work. Oliphant, "Missionary Labors," PNQ, p. 140.

[63] PAC, 1880, p. 21.

[64] JGC, 1880, p. 203.

but once again refused to allow delegates from missionary jurisdictions to vote in the General Convention.[65] The Convention, however, revised the constitution of the Domestic and Foreign Missionary Society to include delegates from missionary jurisdictions as members of the Board of Missions.[66] A report from the Committee on the State of the Church charged geographical and racial inequities in the missionary efforts of the church. According to the Committee, the Episcopal Church afforded greater "interest, sympathy, and charity" to missions in the West and among Indians than to those in the South and among Negroes. While urging an increase in all the "appliances and instrumentalities" for carrying the gospel to the western states and territories, it indicted the church for allowing the "depressed and impoverished" southern dioceses to carry on "their mission work with little more assistance than can be secured within their own limits." Four million Negroes, it asserted, aroused "far less enthusiasm" than the Indians, objects of the church's "increasing zeal in their civilization and evangelization."[67] Bishop Morris, with a total of $4500 missionary stipends and without a single Indian mission, may have questioned the accuracy of the charge as regarded the Pacific Northwest, but he kept silent on the issue at the Convention.

The Committee on the State of the Church also deplored the spiritual condition of the nation in 1880. It cited as valid for the United

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[65] Ibid., p. 192.

[66] Ibid., p. 76.

[67] Ibid., p. 360.

States the observations of a "recent Church Congress in England" that the feeling of the masses toward religion "is that of simple indifference." It concurred in the opinion that "the working classes care as little for the dogma as the upper classes for the practice of Christianity." While the middle classes displayed "deplorable moral weakness in reference to commercial transactions," the upper classes manifested "unlimited skepticism, the positive license of a conscious ungodliness, and a resolute self-trust and self will. . . ." The Committee found the number of Episcopal clergymen "not only inadequate to our needs, but out of all proportion to that inflowing tide which is crowding our broad land."[68] Bishop Morris said nothing to indicate that he thought the description of spiritual conditions applied to the Pacific Northwest, but his frequent pleas for more clergy to keep pace with population growth in his mission demonstrated that he agreed, at least, with part of the statement.

Before attending the General Convention of 1880, Morris expressed hope that the House of Bishops would divide his jurisdiction. He again proposed the unification of that portion of his district east of the Cascades with Idaho Territory to form a new missionary jurisdiction. This division would leave every church in his western field, except St. Paul's at Port Townsend, within a day's journey of his headquarters at Portland.

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[68] Ibid., pp. 360-361. The General Convention Journal contains a summary of statistics on the growth of the Episcopal Church of the United States from 1850 to 1880. In 1850 a total of 1558 clergy ministered to over 80,000 communicants in twenty-nine dioceses. By 1880, 3355 clergy served the 344,000 communicants in forty-eight dioceses and thirteen missionary districts. While the number of communicants more than quadrupled, the number of clergy only doubled. Ibid., Appendix I.

He could easily administer the jurisdiction without any "long, tedious, expensive" missionary journeys and concentrate on supervising the church institutions in Portland and advancing work in the Puget Sound and southern Oregon areas. The proposed new jurisdiction, with Walla Walla as its center, included approximately sixty thousand people, nine churches, and a boarding school, and was "a field worthy of any Bishop the Church can select."[69]

Division came, but not as Morris suggested. Ignoring the arguments favoring separation along the Cascades, the House of Bishops chose political boundaries instead, and Washington Territory became a separate missionary district.[70] Selection of a bishop for the new district followed rapidly. After both J. H. Eccleston of the Diocese of New Jersey and William A. Leonard of the Diocese of Long Island declined the nomination, the Convention elected John Adams Paddock of the Diocese of Long Island as "Missionary Bishop of Washington" on October 25, 1880.[71]

Bishop Paddock's new missionary district encompassed 68,000 square miles and contained over 75,000 people, including 440 Indians, 3200 Chinese, and 325 Negroes. Despite the reduction in the Oregon jurisdiction, it still contained over twice the population of Washington Territory. Three times as many Chinese lived in Oregon as in Washington Territory, about the same number of Negroes, but only about one-third as many

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[69] PAC, 1880, p. 47.

[70] JGC, 1880, p. 337.

[71] Ibid., p. 161.

Indians lived in Oregon as in Washington Territory.[72] Both missionary districts produced wheat, oats, and Idaho potatoes and relied heavily upon agriculture for income. The total cash value of farms, farm produce, and livestock dwarfed the value of manufactured goods in Oregon and Washington.[73] Lumber and flour mills headed the list of Oregon industries producing more than $1,000,000 worth of goods annually. Lumber mills alone earned this distinction in Washington Territory.[74] Educational facilities in the two areas also lagged. Oregon's 1068 public schools enrolled just over 37,000 pupils as compared to the slightly less than fifteen thousand students in Washington Territory's 536 schools.[75] The occupational structure clearly mirrored the agrarian nature of the Pacific Northwest. Agriculture employed 27,000 of 67,000 workers in Oregon, and nearly 13,000 of the 30,000 men and women employed in Washington Territory. There were few professional men. Three hundred lawyers, 425 physicians, and seventy-nine bankers discharged legal, medical, and financial affairs in Oregon, while Washington Territory relied upon one hundred lawyers, 150 physicians and twenty-seven bankers. Two hundred and fifty clergymen tended to the spiritual welfare of Oregon's citizens, while 128 preached the gospel in Washington Territory.[76]

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[72] U.S., Bureau of Census, Tenth Census of the United States: 1880, Population, I, 3.

[73] Ibid., Agriculture, III, 164, 172.

[74] Ibid., Manufactures, II, 175-176, 196-197.

[75] Ibid., Population, I, 916-918.

[76] Ibid., 769-775.

Of the twenty-one Episcopal clergymen in the Pacific Northwest, seven officiated in Washington Territory at the time of the division of the mission. Bishop Paddock also assumed responsibility for eight churches and chapels, four parsonages, and St. Paul's Girls' School at Walla Walla. Bishop Morris congratulated the mission in Washington Territory on becoming a separate jurisdiction, but acknowledged missing "some of my most faithful and capable clergymen, and many people for whom I have a warm heart and affectionate regard." Indeed, he asserted, "no part of this jurisdiction ever held more interest for me than Washington Territory." He predicted that the future growth and development of the new missionary district "would be more marked than in the old."[77]

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[77] PAC, Oregon, 1881, pp. 21-22.

CHAPTER VII

DECADE OF GROWTH, WASHINGTON TERRITORY MISSION, 1881-1889

Bishop Paddock shared Bishop Morris' optimism concerning the future growth of the mission in Washington Territory and acted to enlist the necessary personnel. He began recruiting clergymen for his new jurisdiction immediately following his consecration as missionary bishop on December 15, 1880, at St. Peter's Church, Brooklyn, his pulpit for the previous twenty-five years. Less than two months later Paddock ordained E. E. Wood and John C. Fair, two men who had accepted missionary appointments to Washington Territory.[1] Thus, he enlisted two clergymen even before leaving New York City in March for his mission field and wasted no time in holding services once he arrived in his new jurisdiction. On Easter Sunday, April 17, only two days after landing at Portland, he conducted his first worship service at St. Luke's Church in Vancouver, site of the first Episcopal services and first organized parish in Washington Territory.[2]

But tragedy marred his arrival in the Pacific Northwest and interrupted his scheduled tour of the mission. His wife died in Portland on

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[1] SofM, XLVI (November-December, 1881), p. 500.

[2] PAC, Washington Territory (WT hereinafter), 1881, p. 18.

April 29, only two weeks after reaching the west coast.[3] He mourned the loss of one who "sustained to me for twenty-five years the closest of earthly relations" and who "had looked forward with ardor and delight" to work in the new field.[4] Acting on what he felt "would be the wish of the departed," he resumed his visitations at once, spending the next Sunday at St. John's Church, Olympia. Later in the month he visited New Tacoma, Waitsburg, Dayton, and Walla Walla.[5]

At Walla Walla Paddock met with Bishops Morris and Tuttle to discuss "the interests of the Church in this section." Topics at the conference, the first gathering of three Episcopal bishops west of the Rocky Mountains, ranged from making church missions more devotional to raising missionary contributions. In no way a legislative body, the conference expressed merely the bishops' shared concerns and their recommendations for action. The trio decided that while bishops were the "special pastors of the scattered sheep," the nearest settled pastor bore responsibility for communicating with members not within the reach of church services. They agreed that a parish should not be established until the local church became "virtually self-supporting," but adopted no plan for organizing mission stations. They described fairs, festivals, and "entertainments" to raise money for church purposes as "poor substitutes" for direct giving and permitted them only as "temporary expedients." No consensus

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[3] Columbia Churchman, May 2, 1881 (hereinafter cited as CC).

[4] SofM, XLVI (November-December, 1881), pp. 500-501.

[5] PAC, WT, 1881, p. 19.

emerged concerning the attitude of the Episcopal missions toward other denominations in the same area. Bishop Tuttle stated that Episcopal clergy should look upon other ministers as helping them in their work. Bishop Morris, while acknowledging the "many good people who belong to the sects," stressed the "authoritative nature" of the Episcopal Church and the "validity of its sacraments." Bishop Paddock viewed the church as "broad enough to embrace all denominations with their varied temperaments and habits of worship." Before adjourning they sent greetings and invitations to future "official intercourse and brotherly counsel" to the Anglican bishops of Columbia, Caledonia, and New Westminster in Canada.[6] Bishop Hills extended and Bishop Paddock accepted an invitation to a Diocesan synod at Victoria, Vancouver Island, in October, 1881. Paddock, in turn, invited Bishop Hills and his clergy to attend the next convocation of Washington Territory.[7]

Bishop Paddock, following the practice of Bishops Morris and Tuttle, used itinerancy as a method for reaching communities lacking permanent pastors. He asked J. C. Fair of the Chapel of the Good Shepherd in Seattle to hold services in Port Blakely on the first and third Sundays of each month. On June 5 Fair preached his first sermon in Port Blakely to a congregation of about seventy persons gathered in the Masonic Hall.[8] Edward Davis, one of five missionaries in Washington Territory receiving

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[6] CC, June 15, 1881.

[7] Ibid., July 15, 1881.

[8] Ibid.

support from the Domestic and Foreign Missionary Society in 1881, held occasional services at Chimacum, Port Ludlow, Irondale, and Port Discovery as well as at his assigned station of Port Townsend.[9]

Davis resigned as Rector of St. Paul's Church in July to answer Bishop Paddock's call for a "middle-aged man who will act as a teacher among the Indians and who would be interested in promoting their spiritual welfare."[10] When Davis began his labor among the Indians on Shoalwater Bay on August 1, 1881, three decades after the arrival of the first Episcopal missionary, the church entered a new phase of mission work. Paddock expressed his gratitude that at long last the Episcopal Church had begun work among the Indians in the Pacific Northwest. He noted that Davis' previous experience in the African mission field among the "ignorant and debased" equipped him for the position of teacher and missionary to the Indians."[11]

The Episcopal Church in Washington Territory also established a new agency to aid in missionary work in 1881. At the annual convocation the churchwomen of the district organized the Washington Branch of the

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[9] PAC. WT, 1881, p. 32. The other four missionaries of the Society in Washington Territory were: J. D. Ferguson at Port Townsend, E. E. Wood at Dayton, R. D. Nevius at Spokane Falls, and A. M. Abel at Olympia. Minutes, DC, VII, January 11, and September 13, 1881.

[10] CC, June 15 and July 15, 1881.

[11] SofM, XLVI (November-December, 1881), p. 502. In 1881, when the Domestic and Foreign Missionary Society sent the first Episcopal missionary to the Indians of the Pacific Northwest, the Congregationalists and Baptists began work among other minority groups. The American Home Missionary Society and the American Baptist Home Mission Society appointed missionaries to the Scandinavians of the region. Oliphant, "Missionary Labors," PNQ, p. 153.

Woman's Auxiliary to the Board of Missions and affiliated with the national headquarters in New York City. This organization not only predated a similar Oregon branch by five months but held the distinction of being the first one established in any missionary jurisdiction.[12] Another organization to assist the missionary efforts of the jurisdiction emerged during the annual convocation. Bishop Paddock, following the example of Bishop Morris, appointed a Diocesan [sic] Missionary Committee consisting of four clerical and four lay members. The Convocation's Committee on Christian Education and Literature announced the establishment of the Rodney Morris School at Spokane Falls under the direction of Nevius who announced his intention to place the School under Episcopal supervision at an early date. Schools, churches, parsonages, and land holdings brought the total value of church property at the time of the onvocation to approximately $37,000.[13] Over three hundred communicants in ten churches and chapels and several "unorganized missions" contributed $9000 for church purposes in the mission's first year as a separate district.[14] The annual convocation also heard Paddock denounce intemperance as "one of the most terrible sins of the day" and adopted a resolution calling for the organization of a branch of the American Church Temperance Society in Washington Territory.[15]

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[12] CC, September 1, 1881.

[13] PAC, WT, 1881, pp. 10-12.

[14] Ibid., p. 40.

[15] Ibid., p. 9.

Immediately after the annual convocation Paddock traveled to the eastern portion of his district where he conducted services during the autumn and winter of 1881-1882. He spent several Sundays with Nevius at Spokane and visited Fort Colville, Cheney, Sprague, Colfax, and Pomeroy. At all of the missions east of the Cascades he found the Episcopal Church "very weak" and expressed concern that the "Romanists" claimed the only church in Pomeroy.[16] During 1882 he also visited Fort Coeur d'Alene and Lewiston, Idaho Territory, at the request of Bishop Tuttle. In July, at the "expressed" wish of the Presiding Bishop, Bishop Paddock made a two thousand mile trip to Alaska. He described most of the region as "unexplored, uninhabited by whites, and inaccessible to ordinary travelers," but found Presbyterian missions at half a dozen places on the southeastern coast.[17] While on his way to Alaska he held services in his district at Port Townsend, New Tacoma, Tacoma, and Seattle and preached in the Anglican Church at Esquinault, British Columbia.[18] His travels in 1882 included Alaska, British Columbia, and Idaho Territory as well as the northern and eastern sections of his own jurisdiction.

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[16] Ibid., pp. 17-18.

[17] SofM, XLVII (November-December, 1882), p. 472. On Sunday, July 16, Bishop Paddock held services in the cabin of the steamship Idaho, not far from Sitka, Alaska. The congregation included a Greek Orthodox priest, the wife of a Baptist missionary, an English tourist, a vacationing American couple, and twenty miners "going to seek their fortunes in the almost unknown Alaska." CC, August 15, 1882.

[18] CC, August 15, 1882.

Despite his itinerancy he found time to organize three new missions and to establish a new hospital at Tacoma. The Fannie C. Paddock Hospital, named in memory of the bishop's wife, opened on April 29, 1882, the first anniversary of her death.[19] Paddock appointed Edward F. Miles, M.D., resident physican in charge.[20] J. C. Fair accepted responsibility for the new missions at Newcastle, Renton, and Port Blakely. He aided in services at Trinity Church, Seattle, one Sunday a month, officiated at the Chapel of the Good Shepherd in North Seattle, and held one or two services each month at the three mission stations. Paddock commended Fair for his work in this "active itinerancy."[21]

The annual convocation recognized the need for more itinerant work. It adopted a proposal by the missionary committee to "appoint a traveling missionary" who would serve no single parish but minister to several scattered congregations.[22] The Woman's Auxiliary, previously engaged in raising money for the Fannie C. Paddock Hospital, agreed to raise $500 to supplement the $500 missionary stipend provided by the Domestic and Foreign Missionary Society.[23] The Society supported six of the eleven clergymen active in Washington Territory in 1882, and the

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[19] SofM, XLVII (May, 1882), p. 167.

[20] CC, March 15, 1882.

[21] PAC, WT, 1882, p. 20.

[22] Ibid., p. 13.

[23] CC, July 1, 1882.

one layman serving as teacher-missionary at the Indian mission.[24] It approved the appointment of J. H. F. Bell as missionary at the Quinalt Indian Agency. He replaced Davis who returned to North Cove Mission at Georgetown on Shoalwater Bay. One large building served as school, mission house, and chapel for the mission at Georgetown, a village of about "twenty houses occupied by seventy Indians." The missionary reported "rapid progress" at the school but lamented gambling amongst the Indians and denounced the "unprincipled white men [who] are ever ready to sell them whiskey."[25]

Davis continued as missionary and teacher at Georgetown until March 1, 1883, when the United States Indian Agent in charge closed the small school. Then Davis took charge of missionary work at Oyster Bay in the southwestern part of Washington Territory.[26] Bell transferred from Quinalt reservation to the Indian reservation at Neah Bay where he organized the government boarding school and held regular mission services. Bell complained that work at the school left little time for missionary work among "adult Indians," although he apparently achieved some success among them.[27] Paddock spent a week at the Neah Bay mission in July and baptized five adult Indians, "the first adults of the Wakah tribe brought into the fold of Christ," and the "first Indians baptized by any clergyman

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[24]Minutes, DC, VII, October 10, 1882.

[25]CC, September 15, 1882.

[26]PAC, WT, 1883, p. 10.

[27]CC, May 1, 1883.

of our Church on this north-west coast."[28] Harry E. Furber of Tompkins' Cove, New York, replaced Bell at the Neah Bay mission late in 1883, while Bell transferred to Seattle to act as lay reader at the Chapel of the Good Shepherd and missionary to surrounding communities.[29]

In the summer of 1883 an extended missionary tour among the white settlers of southern Washington Territory drew Nevius from his station at Spokane. At Yakima he found five Episcopalians and held services in the Congregational Church. He discovered only one Episcopal communicant at Goldendale but preached to a congregation composed "mostly of faithful Methodists" in their church. At Ellensburg he failed to locate a single Episcopalian. He then traveled northwest to Puget Sound to hold services at points "never before visited" by the church. He received promise of town lots at both Bellingham and Whatcom and called for clergymen to redeem these pledges.[30] Paddock, however, could spare no more missionaries for posts along Puget Sound. He could not even assign missionaries to the new towns along the recently completed Northern Pacific Railroad despite his appeals for clergy for that purpose.[31]

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[28] Ibid., August 1, 1883. In 1883 A. M. Abel, formerly Rector of St. John's Church, Olympia, but then in charge of the Church Home for Children in the Diocese of Pennsylvania, wrote the Columbia Churchman about receiving gifts from the Indians at the Neah Bay mission. The children at the Church Home had sent Christmas cards to the Indian children at Neah Bay. In gratitude the Indian children, under the direction of J. H. F. Bell, made and sent a box of Indian articles to the children at the Church Home. Ibid., April 15, 1883.

[29] Ibid., November 1, 1883.

[30] Ibid., August 15 and September 1, 1883.

[31] SofM, XLVIII (November-December, 1883), p. 564.

Charles B. Wright, the largest stockholder and former president of the Northern Pacific Railroad Company, laid the cornerstone for the Annie B. Wright Seminary in New Tacoma on August 22, 1882. He endowed this second Episcopal School in Washington Territory in honor of his daughter.[32] Bishop Paddock raised the $25,000 for the erection of buildings stipulated by Wright as a condition of his $50,000 donation.[33] Earlier in the year Wright had given the money for the construction of St. Luke's Church in New Tacoma, "probably the most costly structure devoted to religious uses on the Pacific coast."[34] Although certainly not as expensive as St. Luke's, St. Peter's Church, Pomeroy, consecrated by Bishop Paddock on June 10, 1883, gained distinction as the first Protestant church in that community. The citizens of Pomeroy raised $1500 of the $2000 construction cost, and two former parishioners of Paddock in Brooklyn, New York, gave the rest.[35] William A. Fair, one of the seven missionaries in Washington Territory appointed by the Domestic and Foreign Missionary Society in 1883, took charge of St. Peter's.[36]

Only five ministers not under appointment by the Society labored in Washington Territory at the time of the annual convocation in 1883. Three of these served self-supporting churches, one supervised the

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[32] CC, September 1, 1883.

[33] PAC, WT, 1883, p. 12.

[34] CC, January 15, 1883.

[35] PAC, WT, 1883, p. 11.

[36] Minutes, DC, VIII, September 11, 1883.

Memorial Hospital in Tacoma, and the other headed a mission station in North Seattle.[37] Episcopal communicants, like Episcopal clergy, remained a "feeble folk" few in numbers. The role of the mission in 1883 remained "that of the sower rather than that of the reaper."[38]

During 1884 the Domestic and Foreign Missionary Society supported nine of the thirteen clergymen under Bishop Paddock's supervision.[39] On July 27, 1884, at Trinity Church, Seattle, Paddock ordained three of the missionaries sent to him by the Society, J. H. F. Bell and F. J. Vincent became deacons and George Greene became a priest. H. S. Bonnell, admitted to the priesthood by Bishop Paddock shortly after the annual convocation of 1883 died of "consumption" on March 14, 1884, while visiting California for his health.[40] William Fair, who served at Memorial Hospital, Tacoma, following the resignation of E. F. Miles, returned to his previous missionary assignment in Africa. D. H. Lovejoy, M. D., for eight years Chaplain of the Episcopal Hospital in Philadelphia, took charge of Fannie C. Paddock Memorial Hospital.[41]

Faced with so many clerical changes and so few missionaries, Bishop Paddock called for increased itinerancy on the part of his ministers. The activities of Nevius illustrate the response typical of several of

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[37] PAC, WT, 1883, p. 3.

[38] SofM, XLVIII (November-December, 1883), p. 563.

[39] Minutes, DC, VIII, October 14, 1884.

[40] CC, September and April, 1884.

[41] PAC, WT, 1884, pp. 11-15.

the missionaries to Paddock's request. Nevius, missionary in charge at both St. John's Church, Olympia, and the Chehalis mission, not only preached regularly at these posts but held occasional services at half a dozen other communities in the Puget Sound region.[42] Bishop Paddock set an example for his clergy by his frequent missionary tours in 1884. On one visitation during September he held services in a Methodist chapel at Puyallup, in a Presbyterian church at Goldendale, and in a Congregational church at Yakima. In October he officiated at Walla Walla, Chehalis, Tacoma, and Seattle.[43] Despite the efforts of the bishop and his clergy, some mission posts went untended. The Indian missions at Georgetown and Quinalt remained vacant. The Neah Bay station, renamed St. Mary's Indian Mission, stood as the sole Episcopal Indian mission in Washington Territory in 1884. E. E Blackwood, teacher at the government school and missionary in charge, reported only twelve communicants among the five hundred Indians. In June, 1884, Blackwood presented nine Indians for baptism and four for confirmation by Bishop Paddock.[44]

Both Annie Wright Seminary and Fannie C. Paddock Memorial Hospital reported progress in 1884. The Rev. and Mrs. L. H. Wells accepted charge of the Seminary which opened on September 4, 1884. Wells acted as

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[42] Ibid., p. 44.

[43] CC, November, 1884.

[44] PAC, WT, 1884, pp. 12-13, 39-40.

chaplain, and his wife assumed the post of principal.[45] Memorial Hospital, endowed with two new "free" beds by the Woman's Auxiliaries of Massachusetts and Long Island, treated over one hundred patients during the year. Lay women within the jurisdiction also contributed to the support of church institutions through their donations. The Woman's Guild at Pomeroy, for example, donated $300, and the Guild at Olympia gave nearly $200.[46]

The temperance issue continued to arouse the interest of the mission in 1884. Paddock spoke at a temperance meeting at Fort Spokane on June 4, but since he recorded neither the attendance nor the response accorded the session by the soldiers stationed there, we may question the success of such an event held on a Saturday night at an army post. The annual convocation of 1884 repeated its call for the organization of a branch of the Church Temperance Society in the jurisdiction, but took no further action.[47]

The convocation of 1885 made no mention of a temperance society. Financial difficulties occupied the attention of the delegates. Bishop Paddock lamented the inadequate funds provided by the Domestic and Foreign

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[45] CC, June, 1884. Other faculty of the Seminary included: Bishop Paddock, Rector; Miss Annie A. Breck, English and Latin; Miss Stella B. Garretson, vocal and instrumental music; Mrs. A. H. Raynor, English and mathematics; Miss E. Fullick, drawing and painting; Miss Merkel, French and German; and R. D. Nevius, botany. Ibid., September, 1884.

[46] PAC, WT, 1884, pp. 19, 36.

[47] Ibid., pp. 16, 30.

Missionary Society and announced that some of the older missions would have to relinquish part or all of their stipends to permit work at new stations.[48] Despite the increase in the number of mission stations, the Society's appropriation for missionary stipends in Washington Territory remained the same as when Paddock arrived in 1881.[49] Total contributions within the jurisdiction dropped $1300 in 1885.[50] Paddock declared that the "great financial depression" in Washington Territory wiped out the expected support for missionaries at several mission stations. As a result he relied upon special offerings from the East and suffered "from anxious days and sleepless nights."[51] Only one new church, the Church of the Epiphany in Chehalis, opened its doors in 1885, and A. L. Parker reported that he discontinued its services because of the "influx of denominations" and their opposition to the Episcopal Church.[52]

In spite of the depression Paddock continued his missionary visitations and urged his clergymen to extend their ministries wherever possible. He not only held services within his jurisdiction at Pataha, Almota, Colfax, Sprague, Cheney, Spokane Falls, and Pomeroy, but preached at Fort Coeur d'Alene, Idaho Territory, and Fort Austin, Montana Territory. He

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[48] Ibid., 1885, p. 19.

[49] Minutes, DC, VIII, June 9, 1885.

[50] PAC, WT, 1885, p. 37.

[51] PBM, 1885, Appendix M, p. 615.

[52] CC, November, 1885. The Protestant denominations although "working to achieve a common purpose," actually "worked in sharp competition" in the Pacific Northwest. Oliphant, "Missionary Labors," PNQ, p. 137.

also traveled to Victoria, British Columbia, for the consecration of St. James' Church and to Portland for a missionary meeting with Bishop Morris and the Rt. Rev. Sillitoe, Bishop of New Westminster.[53] While not visiting as many missions as the Bishop, George Greene experienced personal hardships on his frequent twenty-eight mile itinerancy between Pomeroy and Dayton. Since no railroad connected the towns, Greene depended upon a stagecoach. During several stage trips he reported driving through storms with dust "from thirty to fifty feet high and so dense you could not see five feet in front of you." After several such occurences he began to wear a rubber coat and overalls on his journeys. This "novel attire," he conceded, would cause laughter among parishioners in the East but served a western missionary quite well.[54]

The nationwide financial depression continued to plague Washington Territory in 1886. Contributions from within the mission declined by another $2000.[55] The Domestic and Foreign Missionary Society effected a "considerable reduction" in funds for the mission. As a result, Paddock noted, several clergymen left the jurisdiction: Lathrop went west to California; Lovejoy returned to Philadelphia; Fair resigned to go East; and Vincent transferred to Oregon. Greene, perhaps influenced by Pomeroy's dust storms as well as by financial considerations, transferred to the

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[53] CC, March, June, November, 1885.

[54] SofM, L (January, 1885), pp. 34-35.

[55] PAC, WT, 1886, p. 37.

Diocese of Central Pennsylvania.[56] By the end of the year, however, three new clergymen assumed posts in Washington Territory: M. D. Wilson became Rector of St. Luke's Church, Vancouver; C. B. Crawford accepted appointment as missionary at St. Paul's Church, Port Townsend; and William L. McEwan left The Dalles to become rector of St. Paul's Church, Walla Walla.[57] A lay missionary, S. R. S. Gray, took charge of a new mission at the head of East Sound in the Archipelago de Haras in San Juan County. Gray designed Emmanuel Church as well as reading services at this most northern mission of the jurisdiction.[58]

Bishop Paddock cited handicaps, other than financial ones, which the Episcopal Church in Washington Territory had to overcome. He asserted that the "trials and discouragements of Bishop, Clergy, and Laity engaged in planting the cross in this new country are confessedly greater than in some localities." Few in numbers, Episcopalians in Washington Territory contended with "indifference, hardness of heart, unbelief in its various forms, [and] sins of every kind openly and boldly committed." In light of the difficulties confronting the church, Paddock found the development of the mission "cheering in its general results. . . ." He listed some of the accomplishments in Washington Territory since 1881: seven hundred communicants were baptized and over three hundred confirmed; the number of churches increased from eight to sixteen; a hospital was built, church

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[56] PBM, 1886, Appendix N, p. 88.

[57] Oregon and Washington Churchman, November, 1886 (hereinafter cited as OWC).

[58] CC, March, 1886.

schools tutored approximately 250 students; services were held "with more or less frequency" at more than seventy different locations; and church property increased in value from $30,000 to about $300,000.[59]

Not content with the progress noted, Paddock experimented with a new type of missionary technique in 1886. On March 1 he and John Sellwood, Nevius, and Parker led a one week "church mission" at Chehalis. This mission, as described by Parker, resembled the revival meetings of other denominations. While claiming that "there was nothing of a sensational character about this mission," Parker admitted singing "stirring hymns" and using shortened worship services. In its desire to avoid "the sensational," Parker charged, the Episcopal Church too often appealed to the "intellectual." On the basis of the success of the missions, he asserted, "everyone must admit the emotional to be one of the foundations for faith." The "church mission" also dispelled the "oft-repeated falsehood that we do not believe in conversion. . . ."[60]

Bishop Paddock shared fully Bishop Morris' desire to establish church schools and hospitals in the Pacific Northwest. Before his departure for the General Convention in October, 1886, Paddock hired two teachers to instruct the eighty boys attending the newly opened Washington College in Tacoma. He also engaged Miss Lucy M. Weaver to take charge of St. Paul's school, Walla Walla, beginning in the autumn term following the resignation

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[59] PAC, WT, 1886, pp. 10-18.

[60] CC, April, 1886.

of the Rev. Lathrop. When enrollment dropped to about twenty-five, Paddock, unable to continue sustaining the school, committed it to a Board of Trustees in 1887. During the same year a "full corps of accomplished teachers" instructed over one hundred pupils at the Annie Wright Seminary at Tacoma. On February 21, 1887, the bishop officially opened the jurisdiction's second hospital, Grace Hospital, in Seattle. By June a member of an English sisterhood had taken charge of the institution. Nicholson succeeded Lovejoy as Superintendent and Chaplain of the Fannie C. Paddock Memorial Hospital in Tacoma.[61]

Paddock sought medical counsel during 1887 for what he termed "nervous prostration." He complained that his illness restricted his work in the East following his attendance at the General Convention.[62] Upon his return to Washington Territory his physician ordered him to exercise "watchfulness and care" and to limit his work in the district.[63] His itinerary for the year preceding the 1887 General Convention, however, gives little evidence that he followed his doctor's advice. During that time he visited the Puget Sound area, the San Juan Islands, Chehalis Indian Reservation, Walla Walla, and the church schools. While in the

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[61] PAC, WT, 1886, pp. 18-20.

[62] Ibid., 1887, p. 15. The General Convention eliminated the separate Domestic and Foreign Committee of the Domestic and Foreign Missionary Society and placed all mission work under one General Secretary. Hence no Domestic Committee minutes appear after 1886. JGC, 1886, p. 866.

[63] PAC, WT, 1886, p. 8.

East he traveled to Connecticut, New York, Pennsylvania, South Carolina, and Georgia.[64]

Perhaps "more changes than usual" among his clergy contributed to the bishop's nervousness. He reported to the annual convocation that three ministers, J. B. Alexander, C. C. Burnett, and R. D. Nevius, resigned from their churches but remained in Washington Territory. Three others, J. C. Fair, J. A. Birckhead, and H. D. Lathrop left the jurisdiction. Five new clergymen had accepted posts since the previous convocation: W. L. McEwan at St. Paul's, Walla Walla; C. B. Crawford at St. Paul's, Port Townsend; M. D. Wilson at St. Luke's, Vancouver; R. A. MacIntire at St. John's, Olympia; and William Gill at Pomeroy.[65] After the convocation Gill assumed responsibility for the "circuit of Dayton, Pomeroy, and Colfax."[86] The Committee on the State of the Church strongly recommended the appointment of two additional "general Missionaries," one for the area east and one for the region west of the Cascades.[67]

In 1888 Bishop Paddock acted on the recommendation by hiring a general missionary, Nevius, who had resigned in 1887. Nevius began his assignment in April by preaching at Yakima and Ellensburg.[68] Gill, with

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[64] Ibid., pp. 8-15.

[65] Ibid., p. 16.

[66] OWC, August, 1887.

[67] PAC, WT, 1887, pp. 28-29.

[68] OWC, April, 1888.

headquarters at Dayton, extended his itinerancy to half a dozen other nearby communities. R. M. Johnson took charge of the mission at Chehalis and Claquata. All three ministers received missionary stipends from the Domestic and Foreign Missionary Society.[69] In 1888 only three fully self-supporting churches, Trinity in Seattle, St. Luke's in Tacoma, and St. Luke's in Vancouver, existed in Washington Territory.[70] The others received either missionary stipends from the Domestic and Foreign Missionary Society or financial aid from Paddock. Some mission stations depended entirely upon the occasional visits of itinerant missionaries. Others went for months without any worship services. In January, 1888, Chehalis, for example, had been without a clergyman or any stated services for an entire year.[71] St. John's Church in Olympia enjoyed occasional services by a clergyman but relied generally upon members of the vestry to read services. Laymen also carried the burden of church work at Whatcom, although S. R. S. Gray preached there infrequently. Whatcom, Bishop Paddock observed, continued to lose inhabitants due to its depressed economic condition. Tacoma, in contrast, grew rapidly and supported a second Episcopal Church. J. W. Colwell, previously headmaster of Washington College, preached at the newly organized Church of the Holy Communion until his departure in July for Bethany College in Topeka, Kansas.[72]

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[69] PAC, WT, 1888, pp. 10-11.

[70] PBM, 1889, p. 15.

[71] OWC, August, January, 1888.

[72] PAC, WT, 1888, pp. 7-10.

D. S. Pulford of Racine, Wisconsin, replaced Colwell at Washington College. The institution, like St. Paul's School at Walla Walla, maintained a "fair" attendance of day pupils and a "limited number" of boarding students. Annie Wright Seminary, Tacoma, "prospered" under the continued direction of Mrs. Wells. The Committee on Christian Education reported that both schools in Tacoma were "self-sustaining." The two church hospitals also made strides toward becoming self-supporting. Paddock spoke of the "encouraging outlook" for Grace Hospital, Seattle, and of the need to enlarge the "overflowing" Memorial Hospital in Tacoma. The Committee on the State of the Church reported "advances all along the line of work hitherto undertaken."[73]

Paddock's health improved during 1888. Although still under orders to exercise "watchfulness and restraint in his work," he not only visited all the mission stations of his district but attended the Lambeth Conference in London in July.[74] At the Conference he joined 146 other bishops of the Anglican Communion, forty-six from the British Isles and 100 others from the "four quarters of the earth." While attending the meeting, he advanced J. H. F. Bell to the priesthood. Paddock described his action as the first ordination held in England by an American bishop. Bell, whom the bishop had ordained in 1884 in Washington Territory, planned to return to the jurisdiction after caring for his "aged and infirm mother." After arriving in America, his health improved by the "rest and

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[73] Ibid., pp. 12-22.

[74] Ibid., pp. 5-6.

change" of the trip, Paddock spent several weeks in the East raising money before returning to his missionary district in November, 1888.[75]

At home he resumed his round of missionary activities. He accompanied Nevius on a tour of the Gray's Harbor region, and joined Gill on a trip through southeastern Washington Territory. He also preached throughout the Puget Sound region and as far south as Vancouver. He reported to the annual convocation that a new church building, a "flourishing" Sunday school, and an "active" Woman's Guild reflected progress at All Saints' parish, Spokane Falls. St. John's in Olympia, St. Paul's in Portland, Trinity in Tacoma, and St. Michael's in North Yakima also boasted new church buildings either completed or under construction. The towns of Elma, Monticello, Aberdeen, and Hoquiam were prepared to build churches if ministers could be found for them. Meanwhile, they relied upon the occasional visits of Nevius. Claquato and Centralia also wanted more than the irregular services of Johnson.[76]

Opportunities for new missions existed in every section of the jurisdiction, but Bishop Paddock lacked the clergymen to supply them. At the annual convocation of 1889 he noted that the district's missionary allowance from the Domestic and Foreign Missionary Society had not increased. Therefore, he declared, established parishes would have to give more money for extension and the older stations would have to get by with less financial aid in order for the mission to "take up new stations." The Committee on the State of the Church stated that in view of the "great

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[75] Ibid., 1889, pp. 7-12.

[76] Ibid., pp. 17-22.

tide of immigration" it would be "impossible" for the "small number of clergy" to make the church as "aggressive and progressive as she should be."[77]

Despite its few missionary clergy the condition of the mission was by no means the same in 1889 as in 1880. Evidence of growth during this period appeared in the pages of the Convocation Journal. Two church hospitals were founded under Bishop Paddock's leadership. The value of church property and annual contributions by the mission's churches more than tripled. Sixteen clergymen, eight of them missionaries supported by the Domestic and Foreign Missionary Society, ministered in an area where only seven had served ten years earlier. The twenty-one Episcopal churches in Washington Territory with over one thousand communicants represented a threefold increase in both congregations and membership.[78] While perhaps not fully justifying his original optimism, developments during Paddock's first decade as missionary bishop in Washington Territory reflected substantial progress.

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[77] Ibid., pp. 20, 31.

[78] Ibid., p. 49.

CHAPTER VIII

FROM DISTRICT TO DIOCESE, 1881-1889

When the Oregon mission was divided, Bishop Morris reviewed its progress during the twelve years of his supervision. He reported 1900 baptisms; over 1000 confirmations; and $224,000 contributed toward the building of twenty-one churches and chapels, twelve parsonages, three boarding schools, a hospital, and an orphanage.[1] In assessing the condition of his reduced jurisdiction, he rated work in the places where the church held regular services, as "encouraging." Too many congregations, however, still lacked ministers. Both Pendleton and Weston, for example, relied upon occasional missionary visits, and one clergyman, Thomas Smith, traveled a 110-mile circuit to minister at Cove, La Grande, Union, and Baker City. Pulpits lay vacant at both St. Paul's in Oregon City and St. James' in McMinnville. The entire southern Oregon coast, without clergy except for infrequent missionary visitations, needed ministers. Many areas lacked even itinerant services.[2]

Free from the responsibility for Washington Territory, Morris concentrated in 1881 on reaching the outlying and rarely visited sections of his 96,000 square mile district. He made extensive tours of southern

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[1] CC, April 1, 1881.

[2] PAC, Oregon, 1881, pp. 22-23.

and eastern Oregon and increased the itinerant work of his clergy. In July he joined R. L. Stevens at Albany for a visit to southern Oregon. They traveled by train, handcar, stage, steamer, canoe, and horseback to hold public services in seven communities and in nine private homes. At the conclusion of this six hundred mile journey, Morris called the area a "promising" mission field with "no sects occupying the ground before us."[3] In September he toured eastern Oregon, visiting all the churches in that part of the state except St. Paul's in The Dalles. On this trip he traveled 850 miles, including 450 miles in stages or express wagons. He received a gift of two acres of land for a church at North Powder, a new town between Union and Baker City directly on the line of the projected railroad.[4] Only three Episcopal ministers served the entire area east of the Cascades: McEwan preached at The Dalles; Smith divided his Sundays among Cove, La Grande, Union, and Baker City; and Wrixon held services at Canyon City, John Day, and Prairie City.[5] J. R. W. Sellwood, missionary at large, took top honors in itinerancy for the year by holding eighty-seven services at nine locations, including three in Washington Territory.[6]

Only Sellwood, McEwan, Smith, Wrixon and three other of Morris' fifteen clergymen received missionary stipends from the Domestic and

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[3] CC, July 15 and August 1, 1881.

[4] Ibid., October 1, 1881.

[5] SofM, XLVI (November-December, 1881), p. 461.

[6] PAC, Oregon, 1881, p. 45.

Foreign Missionary Society in 1881.[7] Bishop Morris chided Episcopalians throughout the nation for the small amounts they gave the Society during a time of "unexampled prosperity" and "unsurpassed expenditures in living and luxury." He explained that the $138,000 given for domestic missions during 1880 (he excluded death bequests) amounted to less than fifty cents per communicant. Three Dioceses alone, New York, Long Island, and Pennsylvania, gave $80,000, or nearly sixty percent of the total.[8] The Oregon missionary committee, appointed by the convocation of 1880, reported an increase in contributions by the local churches for missionary work within the state. Of the $551 raised the committee appropriated $150 to the mission at Spokane Falls, $100 each to the Eugene City and Upper Columbia missions, $50 to North Seattle, and $27 to Pendleton and Weston.[9] Bishop Morris urged the missionary committee elected by the 1881 convocation to "devise and execute some plan" to encourage Episcopalians not in organized parishes and missions to contribute to mission work.[10]

Woman's Guilds in several parishes raised money for the missionary committee as well as for church schools, hospitals, and parochial expenses. The Woman's Guild at Trinity parish in Portland, for example, the first one organized in the jurisdiction, raised over $4700 during the period 1877-1881. It gave $847 to Good Samaritan Hospital, $243 to the

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[7] Minutes, DC, VII, October 11, 1881.

[8] CC, April 1, 1881.

[9] PAC, Oregon, 1881, p. 29.

[10] Ibid., p. 16.

Orphanage, $118 to Bishop Scott Grammar School, and the remainder to the local church.[11] Including the contributions from the Woman's Guilds, the jurisdiction's twenty-six churches and mission stations contributed over $18,000 in 1881. Approximately $1200 of the contribution went to the Hospital and Orphanage.[12] Good Samaritan Hospital used the money to treat sixty-four charity cases and 147 other patients during the year. Approximately 150 children found a temporary home in the Orphanage during its first five years of operations, but only nine remained at the end of 1881.[13] St. Helen's Hall and Bishop Scott Grammar School continued their good work "with increasing usefulness and influence" among their 200 students.[14]

Despite his efforts to fill the vacant pulpits, Morris reported that Pendleton, Weston, Oregon City, Salem, McMinnville, and Astoria still lacked regular ministers at the year's end.[15] He bemoaned the transfer of two clergymen, R. W. Summers and J. A. Atkinson, to California, which, he said, "is swallowing up our clergy." John McCarty died on May 10, 1881, in Washington, D. C. at the age of seventy-three.[16] Bishop Paddock joined Bishop Morris, saddened by the death of the former

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[11] CC, December 1, 1881.

[12] PAC, Oregon, 1881, p. 52.

[13] CC, November 15, 1881.

[14] SofM, XLVI (November-December, 1881), p. 462.

[15] Ibid., p. 462.

[16] CC, June 1, July 1, October 1, 1881.

veteran missionary of the jurisdiction, in honoring the memory of McCarty at the Oregon mission's annual convocation in June, 1881.[17]

Morris despaired of finding regular ministers for Pendleton and Weston and detailed missionaries from other stations to conduct occasional services in both communities. Smith spent one Sunday at Pendleton in November, 1881, Wells visited both towns in December, and McEwan preached at each place twice in January, 1882. The bishop also included Pendleton and Weston in his two missionary tours of eastern Oregon in 1882. In April he and Stevens held services at these and eight other towns in eastern Oregon. He also toured a dozen communities during his second visit to eastern Oregon in September and October. Stevens, one of seven Oregon missionaries supported by the Domestic and Foreign Missionary Society in 1882, joined the bishop again in July and August for a nine hundred mile trip by steamboat, train, stage, handcar, and horseback through southern Oregon.[18] On one of his trips from Portland in 1882, Morris nearly missed the boat. When the steamer Wide West left Portland earlier than usual, he broke into a "sharp run" of nearly half a mile to reach the departing vessel. On the upper wharf, he found himself too high for the cabin deck, climbed up the piles at the corner of the wharf, and leaped onto the steamer's hurricane deck just as she moved off.[19] So much for the stereotype of Episcopal dignity.

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[17] PAC, Oregon, 1881, p. 15.

[18] CC, March 1, May 15, October 15, and August 1, 1882. The other six missionaries supported by the Society in 1882 were: W. L. McEwan at The Dalles, J. R. W. Sellwood at East Portland, A. P. Anderson at Eugene City, Thomas Smith at Cove, W. E. Potwine at Pendleton, and Octavius Parker at Baker City. Minutes, DC, VII, September 1, 1882.

[19] CC, March 15, 1882.

Morris added a new missionary technique to his repertoire in 1882. At his call Trinity Church, Portland, held a "church mission" on February 7-9. This mission consisted of a series of public services and papers on "spiritual improvement" presented by the clergy present.[20] Unlike the church mission held four years later by Bishop Paddock in Chehalis, this one boasted neither "stirring hymns" nor conversions.

Although he added no converts at the Portland meetings, Bishop Morris confirmed over one hundred communicants in 1882, more than double the number in 1881 and more than the average for the best years of the undivided jurisdiction.[21] The mission listed no new churches for the year, but St. Matthew's Chapel in South Portland, previously a mission attached to St. Stephen's Church, became an independent parish in January. The women of the parish organized a Woman's Guild at once and met with the Guilds of Trinity Church, Trinity Mission, St. Stephen's Chapel, and St. David's Church to establish the Oregon Branch of the Woman's Auxiliary to the Board of Missions. The ninety-three members of this organization sent over $150 to the national auxiliary as its first year contribution to work outside the jurisdiction.[22]

Oregon's own Board of Missions, also referred to as the missionary committee, appropriated nearly $400 for missions within the district in 1882. At its meetings in November, 1881, and March, 1882, the Board

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[20] Ibid., February 15, 1882.

[21] PAC, Oregon, 1882, p. 25.

[22] CC, January 15 and July 15, 1882.

arranged for the Episcopal Church to reach "the scattered members of her fold who are without any direct spiritual oversight." It divided the mission into twelve districts, each under the "special charge" of a clergyman who held responsibility for sending "circulars" and church news to isolated communicants.[23] Morris viewed the activities of the local Board of Missions as part of the preparations to raise Oregon to a self-sufficient diocese.

Bequests and gifts for church purposes also helped lay the foundations for a self-supporting diocese. In 1882 Samuel G. French bequeathed to Morris a plum orchard near Cove, "the largest of the kind in Union County and perhaps in eastern Oregon," to support a girls' school at Cove.[24] The following year Mrs. Mary Ellsworth of Cove gave two houses and lots in Eugene City to endow a scholarship for the proposed school. The proprietors of Sellwood donated four lots in that new community for church use, and Alonzo Brown of Oakland gave a "very eligible lot" for a church in that community. The congregation in Oakland took advantage of the gift and constructed a "neat and suitable" church building, the only one added to the mission in 1883. St. Matthew's parish in Portland, St. Peter's in La Grande, and St. Thomas' in Canyon City added rectories during the year, bringing the total to fourteen.[25] The Standing Committee of the Convocation affirmed the "expediency of changing our Missionary

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[23] PAC, Oregon, 1882, p. 11.

[24] CC, September 15, 1882.

[25] SofM, XLVIII (November-December, 1883), p. 516.

Jurisdictions into Dioceses as speedily as possible" and to this end created an Episcopal Fund to provide support for a diocesan bishop and established an Episcopal residence. During the year the mission completed construction of Bishopcroft, the official residence of Bishop Morris and his family. The Episcopal Fund totaled nearly $1400 by the time of the annual convocation. Morris, although in "hearty sympathy" with efforts to establish a diocese, remained "fully convinced" that such a step required" a good deal of time." He wanted to relieve the Domestic and Foreign Missionary Society of the financial burden of missionary stipends but saw no possibility of "early independence."[26]

In 1883 the Society once again appropriated $3000 for the bishop's salary and $3000 for missionary stipends.[27] Oregon's own Board of Missions appropriated a total of $500 to eight missionaries during the year. At the annual convocation Bishop Morris reported that only one clergyman, Wrixon, left the district, while the mission added three new ones to bring the total to sixteen. One of the new missionaries, R. P. Kendall, took charge of Canyon City and outlying stations in the John Day Valley of eastern Oregon.[28] The bishop commended Kendall for beginning his work with a laborious sixty mile "farmhouse to ranch" visitation.[29] The second missionary began his services by reviving "churchly interests"

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[26] PAC, Oregon, 1883, pp. 17, 27.

[27] Minutes, DC, VIII, June 12, 1883.

[28] PAC, Oregon, 1883, pp. 10, 19.

[29] SofM, XLVIII (November-December, 1883), p. 515.

in Astoria after that parish had been without a rector for over a year. The third new missionary, W. E. Potwine, accepted the mission at Pendleton in time to host a "church mission" there early in April, 1883. After the mission a stage ride from Pendleton to Weston provided a glimpse of the cosmopolitan character of Oregon's population in the 1880's. Two Chinamen and a Polish Jew shared the coach with the Bishop and the Rev. Potwine. Suddenly the stage overturned, and "Jew, Chinamen, Bishop, and Deacon were quietly laid upon the soft and yielding mud."[30]

Morrie cited Pendleton as one of the towns developing rapidly by virtue of its railroad connections with Portland and its projected tie-in with the entire railroad network of the East. Pendleton was an example of many towns flourishing along the rail lines. Indeed, Morris declared, the completion of the Northern Pacific Railroad in 1883 changed "the whole condition" of the Pacific Northwest. He predicted it would bring a rapid population increase, development of the region's natural resources, and a "new era of prosperity." The Episcopal Church, he asserted, "must be astir with her work."[31]

The extension of the Oregon and California Railroad, stretching more than sixty miles south of Roseburg and rapidly approaching the California line, also increased the need for missions in that portion of the state. The transfer of A. P. Anderson from Eugene City to Oregon City and the "temporary retirement" of Stevens at Albany left no Episcopal

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[30] CC, February 15 and April 15, 1883.

[31] SofM, XLVIII (July, 1883), p. 317; (November-December, 1883), p. 518.

clergymen in western Oregon south of Salem.[32] To counteract their departure, Morris made two missionary tours into southern Oregon in 1883. In June John W. Sellwood accompanied the bishop on a two-week visitation that carried them as far south as Jacksonville and Ashland. On Sunday, June 23, Morris led a Jacksonville congregation in the first communion service ever celebrated by the Episcopal Church in the Rogue River Valley. Morris and Sellwood began a three-day search for scattered members of the church in the Valley before going on to Ashland. Two days of house-to-house visitation revealed six communicants of the church in Ashland, so the bishop held morning and evening services there before returning to Portland. In July McEwan joined Morris for a tour along the Oregon coast.[33]

Morris concluded his 1883 itinerary with a trip to Philadelphia to attend the General Convention. He heard the Committee on the State of the Church praise the church's increased interest in missions but lament its "greatest deficiency . . . the inadequate number of candidates for holy orders." Two actions of the Convention affected Bishop Morris either immediately or potentially. A change in church canon required each missionary bishop to appoint annually a Standing Committee of two presbyters and two laymen, resident in his jurisdiction, to whom he would report. The Convention also provided that whenever a missionary district became a diocese, the missionary bishop could accept the office of diocesan without vacating his missionary appointment, provided that he continued

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[32] PAC, Oregon, 1883, p. 23.

[33] CC, July 15 and September 1, 1883.

to discharge his duties as missionary bishop "within the residue of his original jurisdiction. . . ." The Board of Missions tabled a proposal that the Board of Managers of the Domestic and Foreign Missionary Society be given authority to "dismiss" as well as "appoint" missionaries.[34]

Following his usual stint at fund-raising in the East after the General Convention, Morris returned to the Pacific Northwest in March, 1884. On his return trip he left the Northern Pacific Railroad at Walla Walla and held services at Weston and Pendleton before completing his journey to Portland. After only three days at home he visited Grace Church in Astoria and the Chapel of the Holy Innocents in Upper Astoria. In July he took John W. Sellwood on a four week, one thousand mile missionary tour of southern Oregon. On one thirty-six mile stretch from Marshfield to Brandon, they changed modes of transportation five times, from steamboat to train, stagecoach, rowboat, and back to steamboat. After holding services at half a dozen points along the coast, the two clergymen visited Ellensburg in Curry County, where not a single Protestant minister resided. Services in Josephine and Jackson Counties completed the tour. In July, at the bishop's request, McEwan of The Dalles visited Yaquina Bay which, like Curry County to the south, claimed not a single resident clergyman.[35]

In September and October Morris shifted his attention to eastern Oregon. A one thousand mile trip took him to points as widely separated

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[34] JGC, 1883, pp. 479, 494, 626.

[35] CC, April, September, October, 1884.

as The Dalles, La Grande, Baker City, Canyon City, Prineville, and Burns. On one occasion, during a 540 mile stagecoach ride, the driver left the road and followed a cattle trail for nearly a day "all unconscious, meanwhile, of the groans and bruises of his one poor passenger." While in Cove, the bishop presided at the opening of the Ascension School on October 4. Endowed by the legacy of S. G. French, the school began with five boarders and twenty-five day students under the supervision of the Rev. and Mrs. W. R. Powell.[36] During the 1883-1884 school term the two other church schools recorded "very gratifying" results. St. Helen's Hall enrolled 165 pupils, and Bishop Scott Grammar School listed eighty-two.[37]

Bishop Morris told the 1884 Annual Convocation of the addition of three clergymen since its previous annual meeting. W. R. Powell from the diocese of Minnesota assumed responsibility for missionary work in the Grande Ronde Valley and at Ascension School. J. D. Ferguson of the diocese of western New York became Chaplain and Superintendent of Good Samaritan Hospital as well as minister at Trinity Mission, Portland. Walter Marvine, from the diocese of Connecticut, spent six months at Eugene City before transferring to Colorado. This net gain of two clergy brought the total in 1884 to eighteen. The bishop described the "pressing need" for at least four more missionaries, one each for Curry, Jackson, Benton, and Baker Counties.[38]

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[36] Ibid., November and October, 1884.

[37] PBM, 1884, Appendix A, p. 17.

[38] PAC, Oregon, 1884, p. 19.

The four additional missionaries failed to appear. Indeed, before the next annual convocation, four clergymen left the jurisdiction while only three new ministers transferred into the district. Ferguson returned to the Diocese of western New York after only five months in Oregon. Plummer completed eight years as Rector of Trinity Church, Portland, before going to Baltimore, Maryland. Kendall and Anderson transferred to the Diocese of Alabama and the missionary district of South Dakota, respectively. An Australian clergyman, William Lund, took over the mission at Coos Bay. George W. Foote reversed the usual direction of missionary transfer by moving from the diocese of California into Oregon to replace Plummer at Trinity Church, Portland. C. E. Johnson from the diocese of Albany accepted a call as missionary at Weston.[39] None of the new clergymen held an appointment from the Domestic and Foreign Missionary Society which supported nine of the seventeen ministers under Morris' supervision. The Society reduced the missionary stipends for Oregon by $1000 for 1885.[40]

Lacking both an adequate supply of clergymen and sufficient money from the Society to man all the towns ripe for missions, the jurisdiction continued to rely heavily upon self-supporting mission stations, itinerancy, associate missions, and missionary visitations by the bishop. Money from the self-sustaining Coos Bay mission, for example, enabled Lund to hold regular services at Empire City and Marshfield and "occasional" ones

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[39] Ibid., 1885, p. 20.

[40] Minutes, DC, VIII, September 9, 1884 and June 9, 1885.

at Myrtle Point, Port Orford, and Ellensburg to the south. John W. Sellwood, Rector of St. David's Church in East Portland, held the first Episcopal services at the villages of Hebo and Oretown, neither of which supported a minister of any denomination. In the spring he also toured the Rogue River Valley.[41] J. R. W. Sellwood, missionary at large, preached at a dozen points in the Willamette Valley.[42]

Bishop Morris established an associate mission in eastern Oregon to maintain regular services at Pendleton, Weston, Milton, and Adams. He appointed Potwine as missionary in charge in Pendleton and designated Johnson as associate minister at Weston.[43] The mission proved so successful that on September 24, 1885, Bishops Morris and Tuttle consecrated St. John's Church at Adams, the only Episcopal Church building erected in the jurisdiction during the year. Morris regretted that he could not establish similar associate missions throughout Oregon.[44]

In addition to his trip to Adams the bishop made two missionary tours during the year. In March he visited Union and Umatilla Counties in eastern Oregon. In August he joined Lund to hold services along the Oregon coast.[45] Then he traveled across the mountains of the coastal range to preach in Jackson County, a field of "much promise." East from

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[41] CC, April, October, and June, 1885.

[42] PAC, Oregon, 1885, p. 49.

[43] CC, April, 1885.

[44] PBM, 1885, Appendix A, p. 560.

[45] CC, April and October, 1885.

Jackson County and north to the center of Oregon lay an area embracing about one-third of the entire state. In that entire area, Morris noted, "we have never set foot as missionaries. . . ."[46]

On September 17, after his return from Jackson County, the bishop formally opened Leighton Academy, a church school for boys in Cove. The gift of a large block of land and a contribution of $500 by the citizens of Cove made possible the construction of the two-story wooden building.[47] The Academy enrolled twenty boys during its first term, while Ascension School instructed nearly fifty girls. Over 220 students at St. Helen's Hall and Bishop Scott Grammar School brought the number of pupils in the mission schools to almost three hundred. The mission added 139 communicants in 1885, bringing the total to over 1000 for the first time since the division of the jurisdiction.[48]

Bishop Morris spent much of his time in 1886 locating ministers for long vacant mission stations. He corresponded with F. H. Post of the diocese of New Jersey regarding a transfer to Oregon. In January Post wrote the bishop that he had an offer from Ashland, Pennsylvania, but "If you give me Oregon City and Albany and full expenses out . . . I shall immediately pack up and start. . . ."[49] Morris granted his requests, and the district gained a minister. Charles Booth traveled from Montana to join the mission. In May he notified the bishop that Corvallis

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[46] PAC, Oregon, 1885, pp. 21-22.

[47] PBM, 1885, Appendix A, p. 561.

[48] PAC, Oregon, 1885, pp. 23-24, 60.

[49] Letter from F. H. Post, Keyport, New Jersey, to Bishop Morris January 5, 1886. MSS. 88, Oregon Historical Society, Portland, Oregon (hereinafter cited as OHS).

agreed to provide him a $450 salary and Yaquina Bay proposed "to give an amount equal to that . . . and asked for the equal amount of the clergyman's time." He also stated that the McMinnville congregation stood ready to raise $500 for a resident pastor.[50] John C. Fair left Washington Territory to take the McMinnville post. Paddock relinquished another clergyman to Morris when F. J. Vincent accepted a call to St. Thomas' Church in Canyon City.[51] Thus, four important stations, vacant for periods of from one to three years, gained resident pastors in 1886.

The jurisdiction lost the services of two missionaries during the year. Stevens of St. Peter's Church, LaGrande, transferred to the diocese of Nebraska. Octavius Parker resigned his post at Eugene City to serve as missionary in Alaska. The national Board of Missions, by arrangement with the Secretary of the Interior and the United States Indian Department, appointed and supervised Parker. The Indian Department agreed to furnish his salary and traveling expense for conducting educational work at St. Michael's Island, Norton Sound. Parker remained canonically connected with the Oregon missionary district.[52] This multilateral relationship involving Parker, the Board of Missions, the United States Government, and Morris evidently posed no great administrative difficulties for the bishop. It merely left Eugene City temporarily without a minister and the Oregon district with a missionary in Alaska.

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[50]Letter from Charles Booth, Corvallis, Oregon, to Bishop Morris, May 3, 1886. OHS.

[51]PBM, 1886, Appendix B, p. 34.

[52]PAC, Oregon, 1886, p. 22.

Money for mission stations and missionary travel remained a headache for Bishop Morris. A layman at St. Stephen's Church in Baker City acknowledged that the station "ought to be a self-supporting parish, but confessed that it could not support a clergyman "without the aid of missionary money." He requested and the bishop granted a continuance of Smith's missionary stipend.[53] Vincent, newly appointed missionary at Canyon City, indicated that he would gladly visit Dayville, Prairie City, Mount Vernon, Monument, and John Day if the Bishop or the Missionary Committee would provide travel expenses.[54] The Committee appropriated $426 for local missionary work, most of it designated for travel in eastern and southern Oregon. The Woman's Auxiliary also gave $50 for missionary travel in eastern Oregon, and sent $17 to Parker in Alaska.[55]

Mission stations in eastern Oregon hosted both missionary convocations held in 1886. The first one met at La Grange, Baker City, and Cove. The second met at Adams and Weston. Morris visited all of his stations east of the Cascades at least twice and some of them three times in 1886. He held services in southern Oregon, and made his "usual summer excursion" down the coast via Umpqua, Coos Bay, Port Orford, and Ellensburg. John W. Sellwood also toured southern Oregon at the Bishop's request.[56]

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[53]Letter from G. B. Moulton, Baker City, to Bishop Morris, April 5, 1886. OHS.

[54]Letter from F. J. Vincent, Canyon City, to Bishop Morris, April 15, 1886. OHS.

[55]PAC, Oregon, 1886, pp. 18-19, 55-56.

[56]Ibid., pp. 27-28.

The Oregon mission gave increasing attention in 1887 to the question of becoming a self-supporting diocese. Bishop Morris sent a letter to the January meeting of the Board of Managers, raising the issue of missionary jurisdictions supporting their bishops. The Board resolved to set aside annually "for a period not exceeding ten years" $1000 for the support of the bishop in each missionary district and to raise a fund to provide an annual income of $2000 for each bishop. It specified that the Domestic and Foreign Missionary Society would stop payments to the missionary district when this fund reached $3000.[57] This promise of money induced the Oregon mission to increase its Episcopal Fund and become a diocese. The annual convocation called upon every clergyman to appoint a committee to canvass the parish or mission on behalf of the Episcopal Fund. The new incentives led to an increase of over $3700 in the Fund for 1887, bringing the total to over $8000.[58]

The missionary district of Oregon already possessed many of the institutional "trappings" of a diocese. The missionary committee appropriated over $450 for missionary travel and church expense within the jurisdiction. The Oregon Branch of the Woman's Auxiliary raised money for missionary work both within and beyond the jurisdiction. Good Samaritan Hospital treated nearly three hundred patients during the year, eighty of them charity patients. The four church schools enrolled nearly

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[57] PBM, 1887, p. 21.

[58] PAC, Oregon, 1887, p. 14.

three hundred students.[59] Only money stood in the way of the district's becoming a diocese.

Meanwhile, Bishop Morris and his clergy continued their missionary visitations and itinerant ministries. The bishop traveled eight hundred miles and held thirteen public services during a tour of the southern Oregon coast.[60] His sixteen clergymen ministered to thirty-one churches, chapels, and mission stations and several "unorganized missions." Missionary at large J. R. W. Sellwood, held eighty-two public services at nine locations. Booth preached at Toledo, Yaquina City, Newport, and Corvallis. Post officiated at Ashland, Grant's Pass, Oakland, and Roseburg.[61]

St. Peter's Church at La Grande, one of Powell's mission stations, presented a special problem in 1887. The Oregon Railway and Navigation Company built a line about a mile and a half from the old town. When the entire business community moved to meet the line, St. Peter's Church followed suit at some expense. Recounting the "somewhat costly experience," Morris complained that such an occurrence was not uncommon in an area where railroads held such "mighty power" and laid their tracks "without fear, favor, or affection" for anyone.[62]

Bishop Morris voiced no criticism of the railroads' "mighty power" in 1888. Recruiting clergymen and raising money dominated his

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[59] Ibid., pp. 12, 27-29, 55, 62.

[60] OWC, October 1887.

[61] PAC, Oregon, 1887, pp. 41-50, 52, 63.

[62] PBM, 1887, p. 82.

thoughts and activities. Only two new clergymen, McEwan, back in Oregon after one year in Washington Territory, J. N. T. Goss from the diocese of Albany, transferred to the jurisdiction during the year. Unable to open any new missions and discouraged by the vacant pulpits at Corvallis, McMinnville, Eugene City, and Canyon City, the bishop declared that "our force of clergymen is far too small for such a field, widening and enlarging in every direction." Finding clergymen adequate to the mission's needs constituted the "great burden and trial" of his life. Yet he was encouraged by the fact that "more clergymen are making applications for positions in this field than ever before." The construction of three new church buildings at Newport, Toledo, and Portland also lifted his spirits.[63] Only five of the thirty-one churches and mission stations supported themselves fully, however.[64] Finance remained the overarching problem.

Both church schools in Portland needed "substantial improvement and enlargement" costing about $5000. Construction of a new wing of Good Samaritan Hospital to accommodate another seventy-five patients also required additional funds. Raising money as a step toward becoming a diocese assumed a new urgency in 1888. Harold Brown, a layman of the diocese of Rhode Island, gave $100,000, to the Board of Missions for endowing the Episcopates in the Missionary Districts. He stipulated that whenever a missionary jurisdiction raised $5000 or $10,000 between May 10, 1888, and the time of its recognition as a Diocese, it would receive a like $5000

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[63] PAC, Oregon, 1888, pp. 3, 12.

[64] OWC, August, 1888.

or $10,000 endowment. Morris noted that to qualify for this gift, so that the Oregon mission could "ask for Diocesan organization at the General Convention in 1889," the district would have to raise the money before October, 1889.[65]

In June, 1889, Bishop Morris issued a formal call for a primary convention. The convention, meeting at Trinity Church in Portland on September 11-13, organized a diocese and unanimously elected Bishop Morris as its diocesan. It then requested the General Convention to consent to Morris' becoming the Bishop of the Diocese of Oregon.[66]

Morris announced that by virtue of raising nearly $14,000 since May, 1888, the diocese qualified for a $10,000 appropriation from the Board of Missions as its portion of the Brown endowment. This gift, and the $10,000 appropriation from the Board of Missions, would bring the Episcopal Fund to almost $46,000 once the General Convention officially admitted Oregon as an organized diocese. The annual return from this endowed fund would allow a salary of $3000 a year for the bishop plus about $600 for travel expenses, insurance, and taxes.[67]

In October the General Convention ratified the actions of the primary convention. After four decades as a missionary jurisdiction, Oregon officially became a diocese with Morris as its bishop.[68] Nineteen

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[65] PAC, Oregon, 1888, pp. 13, 18, 43.

[66] PAC, Oregon, 1889, pp. 9-16.

[67] Ibid., pp. 58-59.

[68] JGC, 1889, pp. 22-23, 269-270. By 1890 the "pioneer period of the religious history of the Pacific Northwest was drawing to a close." The organizations of the Baptist, Presbyterian, Congregationalist and Episcopal churches had all attained a measure of "religious maturity" in the region. Oliphant, "Missionary Labors," PNQ, p. 161.

Episcopal clergymen, including eleven supported by the Domestic and Foreign Missionary Society, served in Oregon at the time.[69] They ministered to over 1200 communicants in thirty-two churches and mission stations. Three boarding schools, eighteen rectories, a hospital, an Episcopal residence, and the Episcopal Fund constituted the major assets of the newly created Diocese.[70] The creation of a fully developed institutional framework marked the end of the missionary period of the Episcopal Church in Oregon.

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[69] PBM, 1889, p. 15.

[70] PAC, Oregon, 1889, pp. 58-59, 69.

CHAPTER IX

CONCLUSION

The early history of the Episcopal Church in the Pacific Northwest illustrates the process by which an institution based in one region reproduced itself in another. During its first four decades in Oregon and Washington, the Episcopal mission depended heavily upon support from the East. Money from eastern churches helped build churches, schools, and hospitals in Oregon and Washington Territory. The church's General Conventions, meeting in and dominated by eastern dioceses, appointed the western jurisdiction's missionary bishops, defined its geographical limits, and created and supervised the Domestic and Foreign Missionary Society, the official link between the church and its mission field. The Convention, unaware of northwestern needs and conditions, frequently ignored the jurisdiction's requests and suggestions regarding its own welfare. The Convention of 1853, for example, rejected the missionary convocation's proposal to elect a missionary already in the field as missionary bishop. Recognizing the financial needs of the missions, the Convention chose as missionary bishops men whose previous parochial connections gave them an entreé to wealthy parishes. Thus in 1853, when the southern dioceses donated generously to missions, the Convention elected as bishop a clergyman from the diocese of Georgia. Following the Civil War, when the South was financially destitute, the Convention turned to

the wealthy diocese of Pennsylvania for the second missionary bishop. In the 1880's the Convention selected a minister from the diocese of Long Island, one of the three leading dioceses in missionary contributions. Each missionary bishop appealed successfully to churches and parishioners in his former diocese for financial assistance. The General Convention also set aside the repeated requests of Bishops Scott and Morris to divide the missionary jurisdiction along the line of the Cascade Mountains. Ignoring the geographical factor which underlay these proposals, the Convention imposed the eastern pattern of division along state lines.

The Domestic and Foreign Missionary Society, administered by members of eastern dioceses, directed the Oregon mission during the years under discussion. Responsible to the General Convention, the Society appointed and supported the region's missionaries and paid the salary and travel expenses of its missionary bishops. The Board of Missions of the Society exercised complete control over the mission until the General Convention elected a missionary bishop for the area. After that the Board worked through Bishops Scott, Morris, and Paddock. It appointed missionaries and designated missionary stations upon the bishops' nomination and consent. In offering advice on the mission, the Board guarded against encroaching upon Episcopal power and prerogative. The missionary bishops, dependent upon the Board for their salaries, occasionally voiced concern over the amount of control exercised and suggested greater autonomy for the mission. Generally, however, the missionary bishops and the Domestic and Foreign Missionary Society maintained a cooperative relationship based

upon shared power and responsibility for mission work. Both looked forward to the day when the missionary jurisdiction would become an independent diocese drawing from the Society only supplementary missionary funds.

Four decades of strenuous missionary effort faced the Pacific Northwest mission before it achieved diocesan status. The Episcopal Church entered the region relatively late. When the first Domestic and Foreign Missionary Society missionary arrived, the Methodists, Baptists, Congregationalists, Presbyterians, and Roman Catholics each claimed at least one church building and organized congregation in Oregon Territory. The only Episcopal clergyman in the region prior to 1851 held no appointment from the Society and supported himself as a teacher rather than as a preacher. Arriving late, the Episcopal missionaries found few communicants of their church in the area. Bishops and clergy bemoaned the scarcity of Episcopalians, and Bishop Scott observed that the church would have to grow through aggressive missionary activity among the general non-Episcopalian population.

The spiritual condition of the populace, however, permitted the Episcopal missionaries little ground for optimism. The settlers, bishops and clergy agreed, exhibited a shocking spiritual lethargy, backsliding, indifference to the Christian gospel, and every form of religious and irreligious belief. The "errors" of spiritualism and Romanism were especially rife. Scott avowed that "infidelity, error, and wickedness," prevailed amongst the restless, materialist people of the northwest.

Gold strikes and rumors of gold in the 1850's and 1860's stimulated the restless spirit which Bishop Scott bemoaned. Gold discoveries not only drew attention from spiritual to worldly values, but disrupted congregations and newly formed mission stations as settlers joined the rushes. Gold fever kept the people in a condition unsuited to religious improvement. Occasional Indian uprisings during the 1850's proved another, less serious, handicap to church extension. Scott reported in 1856 that Indian hostilities in southern Oregon and northern Washington Territory threw the entire region into such hysteria that he could accomplish little in the way of missionary progress.

Neither Indian uprisings nor gold rushes, however, posed as serious an obstacle to mission work as the continual lack of men and money available for the Pacific Northwest. Clergy to man the mission stations remained the most critical need throughout the four missionary decades. Inadequate funds limited the number of missionaries which the Board of Missions could employ. Yet the Board seldom turned down a volunteer due to lack of money. More often the bishops and the Board failed to find enough clergy to exhaust even the meager missionary stipends. The bishops repeatedly voiced severe disappointment that so few Episcopal clergy accepted calls to the region. They recruited, if with but little success, in conjunction with their trips back East to the triennial General Conventions. The numbers enlisted always fell short of the need. The Domestic Committee regretted the inadequate supply of missionaries for the region. Yet the scarcity of clergy available for missions in the Pacific Northwest not only mirrored the situation in every other missionary

jurisdiction, bur reflected the plight of the entire Episcopal Church. As a result the mission never boasted more than thirty-three clergymen at any one time during the years under discussion.

The Episcopal Church in the Pacific Northwest, as an extension of an eastern institution, remained essentially formal in its worship, conservative in its theology, and exclusive in its relations with other churches. Bishops and clergy alike repudiated any tendencies toward emotionalism in worship, and followed faithfully the prescribed forms of the Book of Common Prayer. Repeated affirmations of traditional doctrine and "sound," "conservative," theological belief abound in the pastoral addresses of the bishops. While occasionally cooperating with other Protestant denominations in such activities as joint holiday services and prayer meetings, the Episcopal Church generally insisted upon preserving its "distinctiveness" and distance from other churches. Both Bishops Scott and Morris warned the clergy against the danger of forgetting the uniqueness of Episcopal doctrine and polity amid increasing talk of church union. Both stressed the necessity for consistent adherence to distinctly Episcopal principles and heritage. If the Episcopal Church's relations with other Protestant groups during this period exhibited restraint, its attitude toward the Roman Catholic Church was one of open mistrust and fear. The bishops and clergy often decried the "errors" of Romanism and frequently cited the danger of Romanist influence in the region.

Throughout its missionary period the Episcopal mission attempted to stand aloof from all controversial social, economic, and political issues, including that of the Civil War. Bishop Scott urged his jurisdiction

to remain above partisan strife and to emulate the General Convention of 1862 which declined all complicity with the political issues of the day. With minor exceptions--the church opposed a tax on church property and viewed with disfavor universal suffrage in city elections--the Episcopal Church in Oregon and Washington Territory steadfastly refused to engage in partisan politics, make pronouncements on economic matters, or lead any social reform movements. Bishop Morris best epitomized the cautious and deliberate policy of non-involvement in ordering his clergy to avoid "government, politics, and the social and domestic economy" in their sermons. His position coincided with Bishop Scott's previous insistence that the Church leave unto Caesar the things that were Caesar's, and preach "Christ alone." The era of the social gospel had not yet arrived.

The Episcopal mission expressed some concern for ethnic minorities in the Pacific Northwest, but established only two projects among ethnic groups. It provided classes in reading, writing, spelling, and the principles of Christian religion for Chinese boys at St. Helen's Hall in Portland, and conducted evening services for the German-speaking inhabitants of Portland. The Indians of the territory evoked Episcopal interest but no large-scale program of work. The policy of deferred consideration, set forth in the Board of Missions' original letter of instructions in 1851, remained the operative one for thirty years. Individual missionaries held occasional services at Indian agencies, or taught and baptized half-breed children who attended Episcopal Sunday schools. But the church established no distinct Indian missions until the 1880's. Even after the Civil War, when the General Convention cooperated fully in

nominating agents for various Indian agencies, the Oregon mission held back. In 1881 Bishop Paddock appointed the jurisdiction's first missionary to the Indians. During the 1880's no more than two Episcopal missionaries served the Indians of the Pacific Northwest at any one time.

Unlike controversial issues and ethnic minorities, the creation of church schools and hospitals aroused both Episcopal interest and effort. In the mid-1850's Bishop Scott opened both a boys' and a girls' school, but lack of money and qualified personnel forced their discontinuance a decade later. In 1870 Bishop Morris established Bishop Scott Grammar School for boys and St. Helen's Hall for girls, both of which operated for the remainder of the missionary period and beyond. St. Paul's School in Walla Walla and Ascension School and Leighton Academy in Cove completed the small network of church schools established in Oregon. In Washington Territory Bishop Paddock established Rodney Morris School in Spokane and Annie Wright Seminary and Washington College in Tacoma. Bishop Morris opened Good Samaritan Hospital in Portland in 1875. Bishop Paddock established the Fannie C. Paddock Memorial Hospital at Tacoma in 1882, and Grace Hospital at Seattle in 1887.

Confronted by a sparse and scattered population, the Episcopal Church in the Pacific Northwest could not rely primarily upon settled rectors ministering to permanent parish churches. It experimented with a variety of missionary techniques involving itinerancy including the use of individual itinerant ministers, associate missions, missionary convocations, and missionary visitations by the bishops and clergy. From the arrival of the first missionary, the church adopted a modified system of

itinerancy whereby one clergyman served several mission outposts. The bishops recognized the importance of this practice and increased it. They detailed clergy for specific missionary circuits, and Bishop Morris appointed a missionary at large to give all of his time to itinerancy. While a few missionaries such as J. R. W. Sellwood, R. D. Nevius, and L. H. Wells responded enthusiastically to this type of ministry, most of the clergymen concentrated on their assigned stations and served others only incidentally and upon the Bishop's requests. Nonetheless, by 1880 Bishop Morris noted that all of his missionaries, although spending most of their time at one station, extended their ministrations to other points within their reach.

The bishops concurred heartily in the Board of Missions' suggestion that missionary districts employ associate missions to advance their work. At these missions one or more less experienced clergy served under the direction of a senior missionary. They spent a portion of their time studying under him and the rest ministering to outlying towns. Bishop Scott proposed such associate missions but failed to organize one. Bishops Morris and Paddock, however, established several associate missions to serve the scattered communities east of the Cascades.

In another attempt to expand the mission's outreach and to bring isolated clergy into contact with one another, Bishop Morris instituted a series of missionary convocations in 1870. Bishop Paddock adopted the practice when he took office. These occasional gatherings of the clergy for a day or two of informal private meetings and public worship services strengthened the church's position at the site of the Convocations. Beginning with four convocations in 1870, the Episcopal Church held from

two to five each year except for the years when the bishops attended the triennial General Conventions in the East.

Missionary visitations by the bishops and clergy constituted another important missionary technique. These extended preaching tours enabled the missionaries to hold services both at established stations and at points not previously reached by the church. These tours determined the sites most receptive to the church, but proved time-consuming and frequently laborious since they involved constant travel and preaching under very trying conditions. The bishops strived to visit every church and mission station in their jurisdiction annually as well as to hold services in areas not served by the church. The establishment of mission stations followed the missionary visitations. Indeed, one can trace the geographical expansion of the Episcopal Church in the Pacific Northwest by following the routes of the bishops and clergy on these tours.

The first missionary, in accordance with the Board of Missions' instruction, focused his attention on the area within a twenty-five mile radius of Portland. In the 1850's Episcopal missionaries toured the Willamette Valley and visited occasionally the Puget Sound area. Missionary visitations in the 1860's continued to follow the water routes afforded by the Columbia, Willamette, and Cowlitz Rivers. The Willamette Valley and Puget Sound region accounted for most missionary tours. During the 1870's Bishop Morris increased his activities in eastern Oregon while serving the Willamette Valley and Puget Sound region regularly. He and his missionaries also took a few trips to southern Oregon west of the

Cascades. By the 1880's railroad routes competed with rivers as guidelines for church extension. Missionary visits to eastern Washington and southern Oregon finally paved the way for churches in these areas. By 1889 fifty-three churches and mission stations showed the extent of the Episcopal Church's geographical expansion in the region. The Willamette Valley, first area served, remained the area of heaviest church concentration, followed by western Washington and eastern Oregon. Southern Oregon and eastern Washington represented the last and least ministered to areas of the Episcopal mission in the Pacific Northwest.

In forty years the Episcopal Church progressed slowly and on a limited scale. A single missionary gave way to two bishops and thirty-three clergymen ministering to over 2500 communicants. Three church hospitals and eight church schools flourished where none had existed in 1851. This growth had occurred despite handicaps imposed by both the church itself and by the territory in which it chose to labor. By its own admission the Episcopal Church accepted slowly its responsibilities in the Pacific Northwest, and was chary with both men and money. The "worldly" and "religiously indifferent" populace, scattered over vast distances, tried both the spiritual mettle and physical stamina of the missionaries. The results of these four decades of missionary enterprise only partially dispelled what the Domestic and Foreign Missionary Society called the "myth" that the Episcopal Church could not adapt to the conditions and minister to the needs of a frontier region.

BIBLIOGRAPHICAL ESSAY

The Journals of the Annual Convocations of the missionary districts are the most valuable source for the history of the Episcopal mission in the Pacific Northwest during the four decades discussed in this dissertation. The Journals contain the names of clergy and churches, financial and statistical reports, committee reports, the bishops' annual addresses, and a partial description of the mission's developments. These records provide the framework upon which other data can be arranged. The Spirit of Missions, the official publication of the Domestic and Foreign Missionary Society, ranks next in importance for information about events in the mission field itself. It carries letters and reports of the missionary bishops and their clergy, as well as the annual reports of the Society. The Oregon Churchman, the church periodical, also gives detailed news of the mission's clergy, parishes, and mission stations. The Minutes of the Domestic Committee and the Proceedings of the Board of Missions are the most important sources of information concerning the relationship between the missionary districts and the Domestic and Foreign Missionary Society. The Minutes list missionary appointments, appropriations, and stations, while the Proceedings give more general information concerning policies governing the conduct of the mission field and the actions of the executive body of the Society. The Domestic and Foreign Missionary Society Papers contain correspondence for the bishops and clergy to the Society

and are excellent sources of specific information on particular stations and missionaries. Unfortunately, however, the Papers of the Domestic Committee for the period 1866-1886 are missing from the Church Historical Society Library and Archives. If this body of correspondence is extant and is found, it may fill in details lacking in the other sources and give a better insight into the thought of individual missionaries.

The historiographer of the Diocese of Olympia, Washington, indicates that there is no correspondence of the missionary bishops and clergy of the period in the Archives of his diocese. The historiographer of the Diocese of Oregon failed to reply to any of the several inquiries from both myself and the Archivist of the Church Historical Society Library and Archives concerning the holdings of the Archives in that diocese. The bulk of the Oregon Historical Society collection of the Episcopal Church, Diocese of Oregon, covers a later period than the one discussed in this paper. Much of the information found in the scrapbooks, articles, clippings, and limited correspondence for the years 1851-1889 merely duplicates material in other sources. Information in the letters to and from Bishop Morris, however, for the years 1886-1889 cannot be found in any other source and is the most important portion of this collection. The Oregon State Archives' microfilm of records of the Protestant Episcopal Church, Missionary District of Eastern Oregon, abounds in lists of clergy, numbers of members, donors and donations, deeds, and bequests of individual parishes. While invaluable for parish histories, these records are too detailed for use in this dissertation. Bishop Morris' own report of his "Six Years of Missionary Work in Oregon and

Washington Territory" is a helpful summary of facts found in the other primary sources. The Journals of the General Convention are the basic source for information on the activities of these triennial church meetings, including their actions pertaining to missionary work. They also contain important statistical information about all the missionary districts, the Domestic and Foreign Missionary Society, and the church at large. The United States Census Reports provide basic statistical data about the region, and the Washington Standard gives information concerning regional events.

Secondary sources offer very little useful information on the Episcopal mission in the Pacific Northwest during this period. The general histories of the Episcopal Church devote no more than two or three pages to the topic. James T. Addison's The Episcopal Church in the United States, 1789-1931 is the best general history and the most useful one for the period under discussion. He covers in broad outline the major developments in church thought and controversy as well as in the mission field. Both William S. Perry's History of the American Episcopal Church and Charles C. Tiffany's A History of the Protestant Episcopal Church in the United States of America are older works concentrating on the pre-Civil War period and are best for the Colonial era. William W. Manross' A History of the American Episcopal Church is an adequate survey but not as useful for the missionary period as Addison's work. The most recent general history, Raymond W. Albright's A History of the Protestant Episcopal Church, is readable and better on the post-Civil War period, but not as good for basic themes and movements as Addison's book. E. C.

Chorley's Men and Movements in the American Episcopal Church is also helpful for an overview of the major figures and trends within the church. The Rev. Thomas E. Jessett's articles deserve recognition as pioneer work in the field, but are frequently repetitious and poorly organized. They lack the thematic framework, continuity, and conclusions to serve as an adequate narrative history of the Episcopal mission in the Pacific Northwest. Dorothy O. Johansen and Charles M. Gates' Empire of the Columbia: A History of the Pacific Northwest is by far the best general history of the Pacific Northwest and the most valuable one for the period covered by this dissertation. Julia C. Emery's A Century of Endeavor, 1821-1921 is the only history of the Domestic and Foreign Missionary Society and needs considerable revision. A new and more adequate history of this important agency should be undertaken based on the records of the Society now available in the Church Historical Society Library and Archives in Austin.

Orin Oliphant and Ambrose Saricks' "Baptist and Other Home Missionary Labors in the Pacific Northwest" is an especially valuable and rare contribution to a comparative study of the Protestant denominations during the missionary period in the Pacific Northwest. The authors' research into the reports of Baptist, Congregationalist, Presbyterian, and Epicsopalian missionary agencies provides a few basic comparative statistics and some well reasoned, although not fully documented, conclusions concerning denominational competition and development. Hopefully, studies similar to this dissertation, of the other denominations, will make possible a more comprehensive comparative study of the missionary movement

in the Pacific Northwest. A few statements by Episcopal clergymen in the region suggest, but do not document, the validity of H. Richard Niebuhr's observations in Social Sources of Denominationalism that the Episcopal Church appealed to the upper economic strata of Protestant America. An immense amount of research into parish registers, local tax rolls, and census returns would be necessary to substantiate his thesis and would be a welcome contribution to the historiography of the church.

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APPENDIX

BISHOPS AND CLERGY SERVING IN OREGON AND WASHINGTON, 1851-1859

Bishops

Morris, Benjamin Wistar - Missionary Bishop of Oregon and Washington Territory, 1868-1880; Oregon, 1881-1889.
Paddock, John Adams - Missionary Bishop of Washington Territory, 1881-1889.
Scott, Thomas Fielding - Missionary Bishop of Oregon and Washington Territory, 1853-1867.

Clergy

Abel, A. M. - Olympia, 1878-1881.
Alexander, J. B. - Port Townsend, 1882-1889.
Anderson, A. P. - Eugene City, 1880-1882; Oregon City, 1883-1885.
Babcock, J. H. - Corvallis, 1872; Salem, 1873-1875.
Beech, Horace H. - Olympia, 1889.
Bell J. H. F. - Seattle, 1884.
Birckhead, J. A. - Whatcom, 1885; Pomeroy, 1886.
Bonnell, C. R. - Salem, 1869-1871; East Portland, 1872; Tacoma, 1873-1875; Seattle, 1876-1879.
Bonnell, Henry S. - Tacoma, 1882-1884.
Booth, Charles - Corvallis, 1886-1887.
Burnett, C. C. - Spokane, 1884-1887.
Burton, George - Portland, 1871-1877.
Chambers, J. Taylor - Salem, 1878-1886.
Cole, Thomas L. - Portland, 1889.
Crawford, C. B. - Spokane, 1888-1889.
Daly, James L. - Oswego, 1856-1861; Portland, 1862-1889.
Davis, Edward - Port Townsend, 1877-1880; North Cove, 1881; Quinalt Agency, 1882-1883; Sprague, 1884-1889.
Dickey, T. E. - Olympia, 1872.
Donaldson, J. M. - Oregon City, 1889.
Fackler, St. Michael - missionary at large, 1852-1853; Oregon City, 1854-1855; Butteville, 1856-1861; Oswego, 1862; Oregon City, 1863-1865.
Fair, John C. - Seattle, 1881-1883; McMinnville, 1887; The Dalles, 1888.
Fair, William A. - Pomeroy, 1883-1884.
Ferguson, J. D. - Portland, 1884.
Fischer, C. L. - Olympia, 1875.

Foote, George W. - Portland, 1885-1888.
Gill, William - Dayton, 1887-1889.
Goss, J. N. - Baker City, 1888-1889.
Gray, S. R. S. - East Sound, 1887-1889.
Greene, George - Pomeroy, 1884; Dayton, 1885.
Habersham, B. E. - Portland, 1881-1889.
Hammond, J. E. - Eugene City, 1874; Pendleton, 1875.
Horsfall, William - Marshfield, 1889.
Hyland, Peter E. - Portland, 1862-1864; Olympia, 1865-1870; Port Townsend, 1871-1876.
Hyland, Thomas A. - Roseburg, 1861-1863; Astoria, 1864-1879.
Jennings, D'Estaing - Portland, 1873.
Johnson, E. C. - Weston, 1885.
Johnson, R. M. - Chehalis, 1889.
Kaye, George L. - La Grande, 1875; Cove, 1876-1879.
Kendall, Reese P. - Canyon City, 1883-1884.
Kendig, Daniel - Ft. Steilacoom, 1860-1862.
Lathrop, H. D. - Walla Walla, 1882-1886.
Lovejoy, David H. - Tacoma, 1883-1886.
Loveridge, Daniel E. - Eugene City, 1889.
Lund, William - Marshfield, 1885; Empire City, 1886-1887; Roseburg, 1888-1889.
Maples, Carlton P. - Portland, 1860-1861.
McCarty, John - missionary at large, 1853; Portland, 1854; Olympia and Steilacoom, 1855; Ft. Vancouver, 1856-1867, 1873.
McConkey, J. D. - Walla Walla, 1878-1880.
McCormac, Johnston - Oregon City, 1856-1858; Eugene City, 1859-1869.
McEwan, William L. - Pendleton, 1877-1879; The Dalles, 1880-1886; Walla Walla, 1887; Portland, 1888-1889.
Miles, Edward F. - Tacoma, 1881-1883, 1888-1889.
Nevius, R. D. - Portland, 1872; La Grande, 1873-1874; Baker City, 1875-1879; Spokane, 1881-1882; Olympia, 1883-1887; General missionary, 1888-1889.
Nicholson, A. S. - Vancouver, 1868-1886; Tacoma, 1887; Hillhurst, 1888-1889.
Parker, A. L. - Chehalis, 1885-1886; Eugene City, 1887.
Parker, Octavius - Salem, 1877; Astoria, 1878-1879; Baker City, 1882-1883; Eugene City, 1884-1886.
Perkins, A. T. - Astoria, 1880-1881.
Plummer, G. F. - Portland, 1876-1884.
Post, F. H. - Oregon City, 1886; Salem, 1887-1889.
Potwine, W. E. - Pendleton, 1883-1889.
Powell, W. R. - Cove, 1884-1888; Portland, 1889.
Richmond, William - missionary at large, 1851-1852.
Roberts, Ilas F. - Roseburg, 1865; Walla Walla, 1866-1867; Seattle, 1868-1870.
Rosenberg, John - Portland, 1870-1888.
Sellwood, James R. W. - Salem, 1856-1866; Milwaukie, 1867-1871; missionary at large, 1872-1889.

Sellwood, John - Portland, 1856-1869; Milwaukie, 1870-1889.
Sellwood, John W. - Oswego, 1862-1864; Oregon City, 1865-1880; East Portland, 1881-1889.
Short, William S. - Astoria, 1887-1889.
Smith, Thomas - Cove, 1881-1883; Baker City, 1884-1886.
Stephens, Robert L. - Albany, 1876-1884; La Grande, 1885-1886.
Stoy, William H. - Portland, 1866-1870.
Summers, R. W. - Seattle, 1871-1873; McMinnville, 1874-1881.
Sutcliffe, Eli D. - The Dalles, 1889.
Taylor, Jesse C. - Oregon City, 1887-1888; Port Townsend, 1889.
Ticknor, F. B. - Medford, 1889.
Vincent, Frederick J. - Tacoma, 1884-1885; Canyon City, 1886.
Watson, George H. - Seattle, 1878-1889.
Wells, Lemuel H. - Walla Walla, 1871-1877; Eugene City, 1878; Walla Walla, 1879-1882; Tacoma, 1884-1889.
Willes, D. E. - Olympia, 1860-1861.
Wilson, M. D. - Astoria, 1883, 1886; Vancouver, 1887-1888.
Wood, Ernest E. - Dayton, 1881; Olympia, 1882-1883.
Woodward, James - missionary at large, 1852-1853.
Wrixon, Arthur W. - East Portland, 1874-1880; Canyon City, 1881-1882.

EPISCOPAL CHURCHES, MISSION STATIONS, AND PRINCIPAL POINTS OF VISITATION, 1851-1889
OREGON

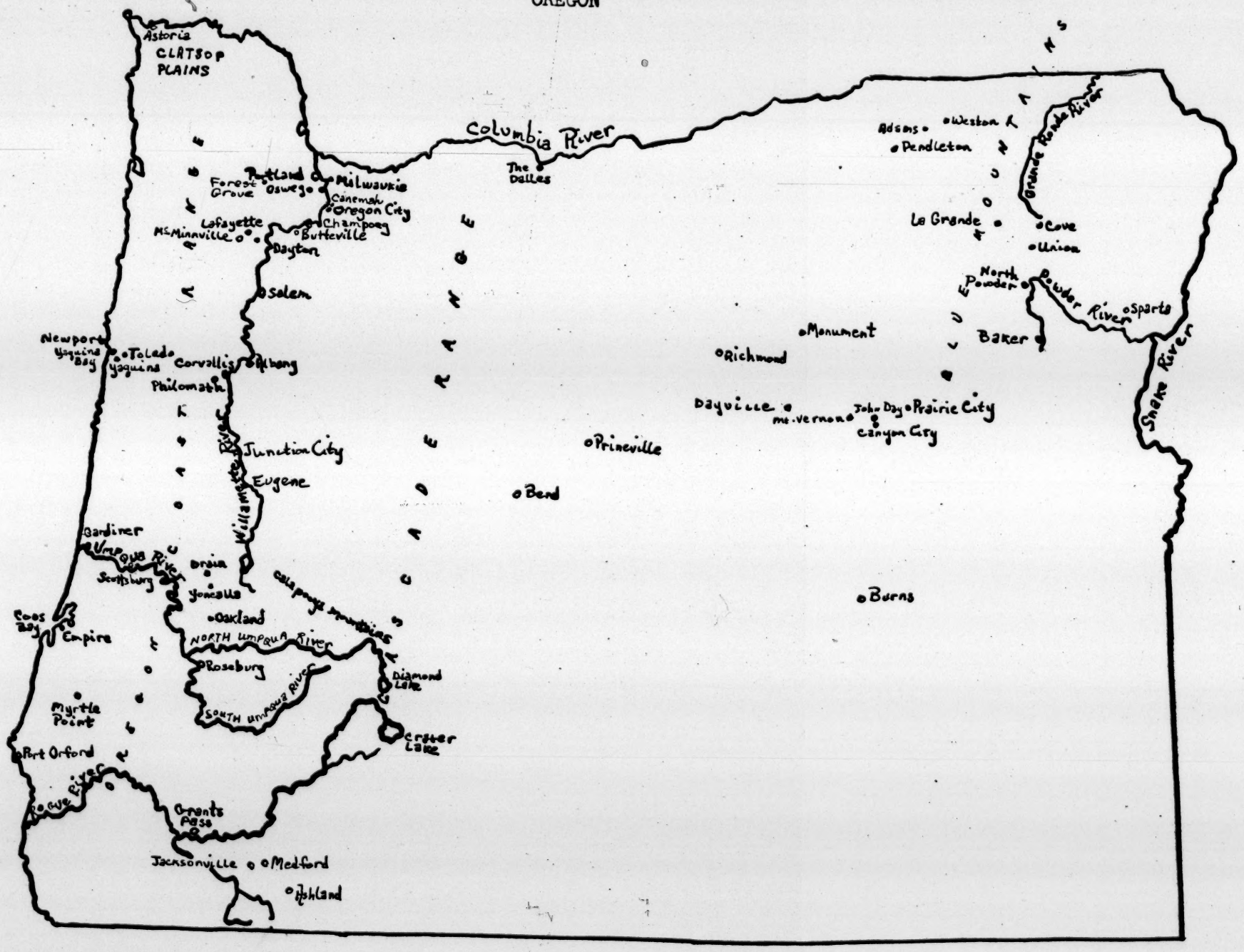

Figure I

EPISCOPAL CHURCHES, MISSION STATIONS, AND PRINCIPAL POINTS OF VISITATION, 1851-1889
WASHINGTON

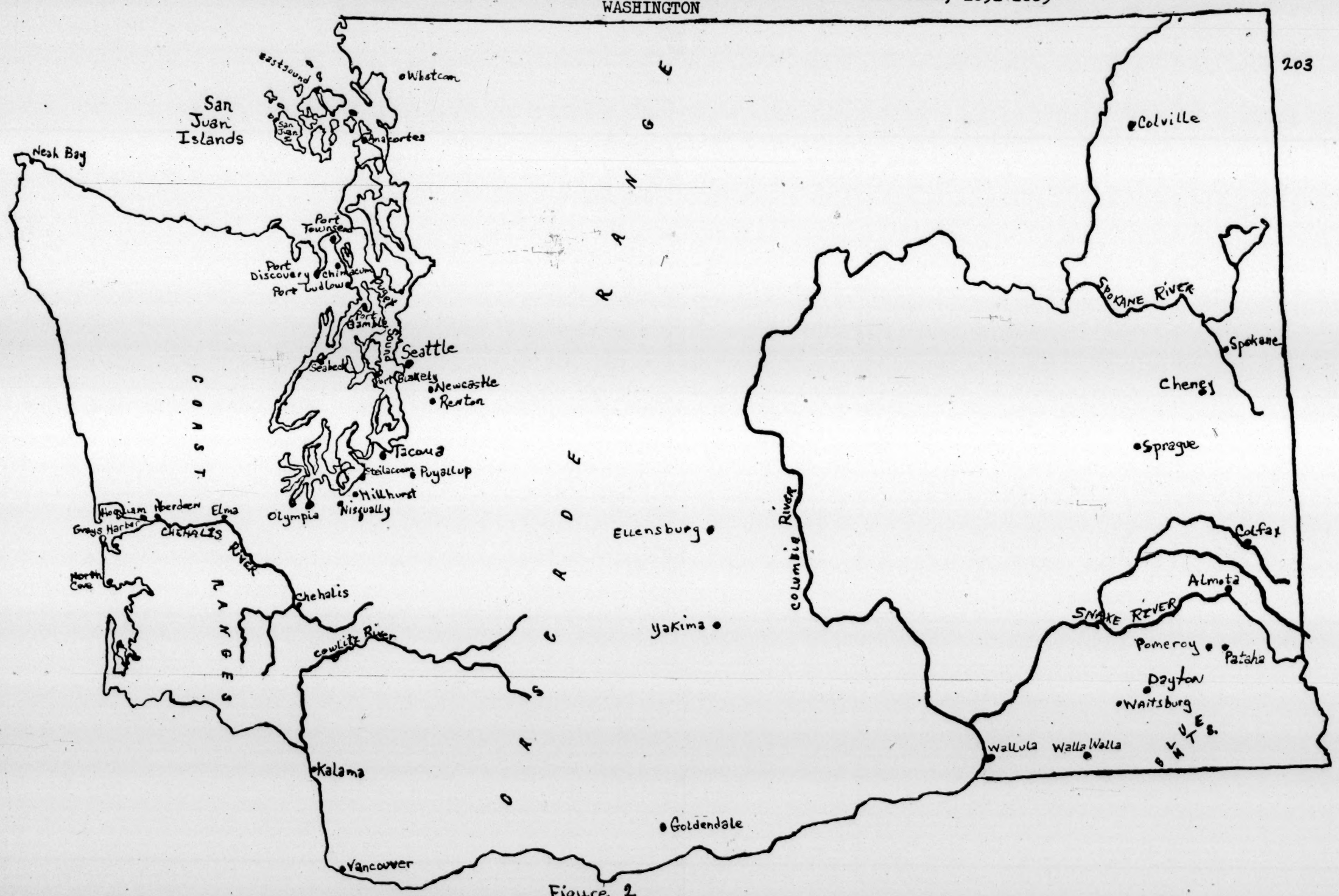

Figure 2

VITA

Herbert Richard Kent was born in Ponca City, Oklahoma, on October 4, 1931, the son of Lela Hickey Kent and Herbert Richardson Kent. After completing his work at the Davis High School, Houston, Texas, in 1949, he entered Texas Christian University, at Fort Worth, Texas, from which he received the degree of Bachelor of Arts with a major in religion in June, 1954. During the following two years he served with the United States Army in Frankfurt, Germany. After a year's graduate study at Columbia University in New York City, he worked for three years as Associate Director of the University Student Christian Associations in Austin, Texas. In June, 1960, he began full-time graduate work in history at The University of Texas. He was awarded the degree of Master of Arts in January, 1962. Following a year as Executive Director of the Oregon State University Student Christian Association in Corvallis, Oregon, he returned to the Graduate School of The University of Texas in September, 1963. Since that time he has been employed as a teaching assistant in history at The University of Texas, and as a research assistant in the Church Historical Society Library and Archives in Austin, Texas. In 1967, he married Merle Ruth Dawson of Dallas.

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